January 1981

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# Pathway to God

(A Quarterly Journal of Spiritual Life)

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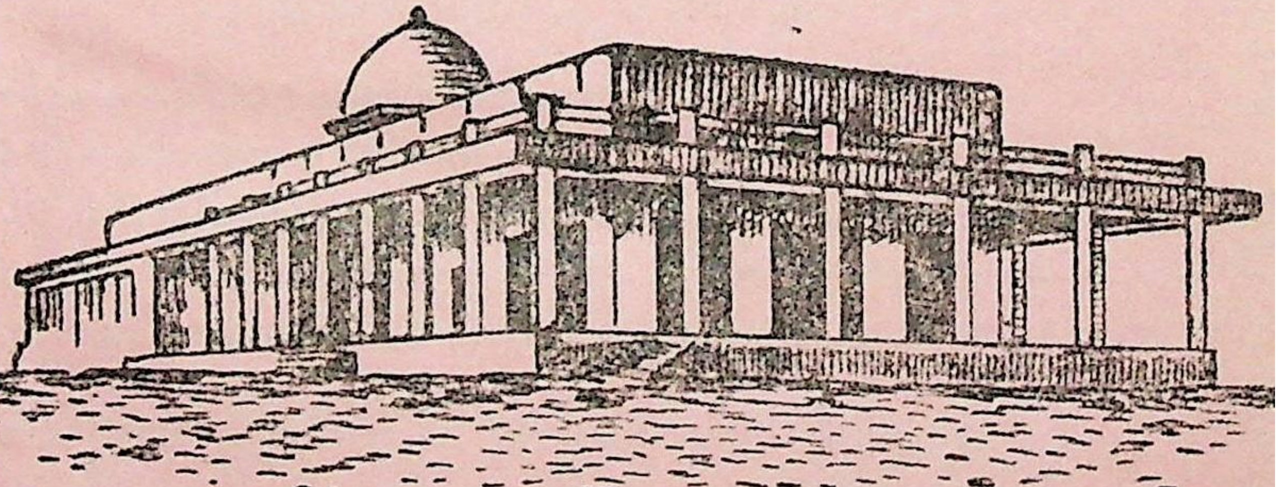
आत्मा वा अरे द्रष्टव्यः ।



SHRI GURUDEO MANDIR

ACADEMY OF COMPARATIVE PHILOSOPHY AND
RELIGION, BELGAUM.

Vol. XV ) January 1980 (No. 2

# PATHWAY TO GOD

*(A Quarterly Journal of Spiritual Life)*

Editor - Prof. K. D. Tangod *M. A.*

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## Pathway to God

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# PATHWAY TO GOD

( *A Quarterly Journal of Spiritual Life* )

" One God, One World, One Humanity "

Vol. XV | January 1981 | No. 2

## PRAYER TO SIVA

नहि हितमहितं वा नाथ जानामि मूढ –
स्तदिह वरद याचे त्वां सभाना  किं वा ।
सकृदवनतिमात्रात् सुप्रसन्नो दयालो
मम भवति हितं यत् तद् विधेहि त्वमेव ॥

Oh ! Lord ! I, being ignorant, I do not understand what is good and what is bad. Hence Oh ! Giver of boons, Oh Lord of the Audience Hall (Siva), may you yourself who are pleased with a single prostration bestow upon me what is good for me.

- *Nateshashtakam*
*by Mahadeva*

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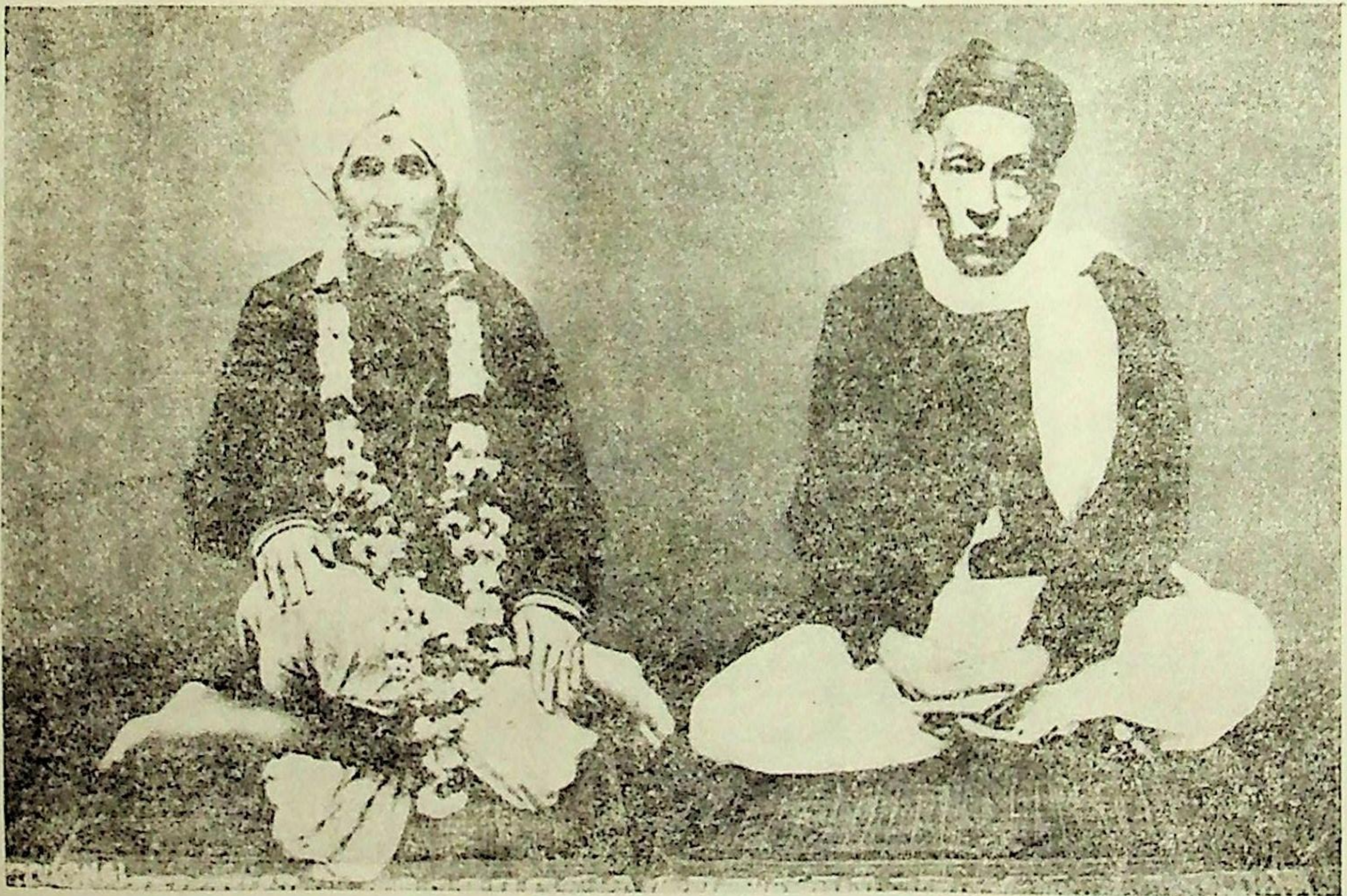

Shri Bhausaheb Maharaj
( Inchageri )

Shri Gurudeo Ranade
( Nimbal )

## Editorial

### Our Best Friend And Worst Foe.

We are required to deal with several friends and foes in our worldly life. Our friends are kind and sympathetic to us and are ready to extend all possible help within their powers in times of need. The foes are unkind and unsympathetic to us and are bent on troubling us. Instead of helping us they try their best to put obstacles on our way. That is their speciality. Needless to say that our life becomes extremely miserable if such foes outnumber our friends. It is totally impossible to live in this world without creating any enemies. Great men like Socrates, Mahatma Gahdhi, Jesus Christ had enemies. Then what to speak of us, ordinary individuals ! So long as men go on developing prejudices and there is scope to misunderstand their actions enemies are bound to be there. All that we can hope to do by our good deeds and healthy attitude to men and matters is to minimise the number of enemies. As some saints have rightly expressed we should welcome even our enemies as they indirectly help us to improve ourselves by their constant criticism.

The foes who appear in the mortal frame, though they are the source of our troubles, can be somehow put up with.

They are men with limited capacities and intellect. We may think of facing them successfully by setting against them men of greater capacities and intellect whom we may try to make our friends. Or else, we utilise our own capacities and intellect for the purpose. When we fail in such efforts we may feel utterly helpless and pray God, the only best friend to save us from these wicked foes. God, the best friend is supreme. He is omnipotent and does not suffer from the limitations to which humans are subjected In the Gita He describes Himself as the refuge and the disinterested friend of all Unlike the human friends He is capable of granting anything to His devotees including Moksha, the highest and the most precious thing we humans aspire for. He alone can grant us Moksha and thereby lift us from the ocean of samsāra full of all types of suffering. Our mortal friends reduce our suffering by their help somewhat; but they have no capacity to put an end to the bondage of samsāra and free us from the cycle of birth and death in which we are involved To receive God's help leading to this highest goal we are to qualify ourselves by developing pure Bhakti not prompted by wroldly desires (निष्काम भक्ति). Love of God should replace love of objects. We should develop non - attachment to objects of the world (वैराग्य). God is therefore our best friend indeed! Not to regard Him so is our foolishness. When we are ready to express our obligation to a friend who extends a little help should we not remain immensely grateful to the best friend to whom we owe our existence, knowledge, activity and achievements? Only the unwise who are dull to recognise God's help turn out ungrateful and go on denying God's existence. No wise man on earth would take them seriously. The vast and mysterious universe full of harmony and variety has for its cause a Supreme Intelligence, God. What more evidence do we need for God's existence?

The imperfect enemies we find around us can be some how put up with as their powers also are limited. But there is one worst and the strongest foe called desire or Kama working from within that cannot be easily controlled and conquered. Desire is the root-cause of all our suffering. Did not the enlightened Buddha stress that desire is the root-cause of suffering in human life? Kama is the first among the six foes (षड्रिपुऽ) recognised by the wise The Gita also has drawn our attention to this foe and the the havoc it plays in our life It vividly describes the destructive nature of desire which springs up from our attachment to non-eternal worldly objects. "The man dwelling on sense objects develops attachment for them; from attachment springs up desire and from desire (unfulfilled) ensues anger" (B. G. II · 62) 'From anger arises infatuation; from infatuation, confusion of memory, from confusion of memory loss of reason; and from loss of reason one goes to complete ruin" (B. G. II 63) God does not reveal Himself to one whose internal organ (antaḥkarṇa) is pervaded by desires. Just as the mirror covered with dust cannot reflect objects, mind covered with or affected by desires cannot grasp any thing thereby rendering knowledge impossible. One who is well versed in Shastras possesses knowledge. But this knowledge cannot pave the way for God-realisation or Aparokṣa jnāna when the mind is affected by desires.

Desires for worldly objects are numerous and insatiable. When fulfilled they provide momentary pleasures. When they are not fulfilled anger surely ensues from them and the rest of the things like infatuation, confusion of memory, loss of reason follow anger this chain resulting in complete ruin. These wicked desires therefore need be curbed and controlled. Curbing the desires or controlling them is more easily said then done. One has to struggle very hard if one is to succeed in his efforts to curb them.

To talk of actions without desire may sound a bit unnatural and unintelligible. Hardly we find a person working without any desire It is true that our life in this world begins with actions motivated by desires. But these actions lead to unhappy consequence of worldly entanglemet, In our effort to spiritually elevate ourselves and reach the highest goal we are advised to rise higher and higher from the stage of actions with desire to the stage of actions without any desire This is the stage of Karmayoga or Nishkāma Karma advocated by the Gita. Karmayoga consists in discharging our duty without desire for their fruits. With the excuse that it is very difficult to work without any desire we cannot afford to stick to them and allow them to have full hold on us, Unless we free ourselves from their clutches and establish our control over them we cannot get rid of the sufferings of this world. They throw us in all sorts of difficulties as our foes do. They prove more dangerous than the human foes. Hence the justification to regard them as our worst enemies.

How to overcome or control these desires? One way is to replace the desire for temporal objects by the noblest desire for God - realisation or salvation. It is possible to do so provided we succeed in devoloping non - attachment to temporal objects. Desires have their locus in the senses which run after the objects. Mind runs after the senses. To control desires we should gradnally withdraw the senses from their objects and divert the mind towards God. We can hope to succeed in our efforts to overcome the desires only with the blessings of a Sadguru and the gracce of God. We have to wait until we come across a Sadguru or God-realised preceptor and until the Lord chooses to shower His grac eon us. Before the Lord chooses to shower His grace on us He puts us to severe tests. It is only when we successfully pass these tests that we can hope to receive His grace by which it is possible for us to guard ourselves against the havoc-playing enemies called desires. The noblest desire for salvation brings everlasting peace to attain which we must not spare any pains. This human life is wasted if it is lived without making effort to attain the everlasting peace that takes us out of all suffering and thereby drives away our worst foes. Explaining the way towards God Sri. Gurudeo Ranade writes, "It lies in the destruction of the three vices, Kama, Krodha and Lobha (Passion, anger and covetuousness). which are compared to the high-way robbers on the way towards God. Where these three gather together, know that evil is destined to prosper.... So long as these keep awake in the mind of man, he shall never come to good; never shall one even be able to hear good, ...... It is only when these three leave the mind of man, that he is able to secure the company of the good, and to walk on the path of liberation" ( M. M. Pp. 106-107 ). Narrating how God protects His Devotees Sri Gurudeo says, "Occasionally, God takes pleasure in throwing His devotees in the midst of difficulties ..... But, ultimately, He does ward off all evil from His saints ... He reserves happiness for His devotees, and takes for himself their lot of sorrow ..... Who shall kill whom God saves ? ..... When bullets and missiles are hurled at him, God will protect him . Who else can be their friend who have no friend except God ? When God sends down His grace, even poison may become nectar". ( M. M. Pp. 334-335 )

– Editor.

## OBITUARY

### Sri G. D. Khare,

We, the members of the Board of Trustees and the Editorial Board deeply mourn the sad demise of Sri G. D. Khare who dassed away on 20 th October 1980 He was a scholar in sanskrit language and literature and a disciple of Sri Gurudeoe. As a devoted worker he served the Academy by taking charge of the editorship of our journal 'Pathway to God' for sometime in the recent past. In him the Academy has lost a sincere and enthusiastic worker. We share with the members of his family the grief caused by his demise. May his soul rest in peace!

Dear Readers,

This number contains only the concluding portion of the biography of Sir Gurudeo which was being printed in a few previous numbers. With the idea of completing the biography we decided not to include any articles in this issue which you would please note.

- Editor

# REVIEW

GATEWAY TO WISDOM *BY - John Blofeld.*
Publisher : George Allen & Unwin, London Pages : 214
Price : 6-95 Pounds

Gateway to Wisdom, at once is a pure and serene book, which has wealth of knowledge for the seekers of knowledge, call it wisdom.

The author starts the great Mountain climb or the Enlightenment, with Taoist method, in which arrogance has no place. In this method of Meditation, the blissful experience returns to the source, all notion of I and other is utterly dissolved.

Peacefulness, Joyousness - a Wisdom comes from inner stillness, asserts John Blofeld.

Attainment of full Self-realisation is a goal that relates to state of mind, not of body. Physical health and longevity are sought by Taoists; "Neela Bindu ', the author mentions, is a common experience of the Sadhakas in all fields of Meditations.

"All is not one ; all is not many ; one is one; many are many ; one and many are not Two; all is not Two", says the author, which expression is a finest and it is the stage to be reached in the field of final, ultimate goal before any one who treads on the path to know the Truth of Divinity

The author takes immense pains to visit the places where Taoism is practised. He prepares a newcomer to go through the theory and practice, in more than required measures. He wants to train him more and more in the Noble path of Taoism.

He explains its beauty in detail and comes to a pitch of highest stage when he says, "be it as small as the tip of fine hair containing within itself the entire Cosmos".

This highest reach is sufficient for any one to contemplate the inner strength of one's to reach this goal .

He further says, " the goal can be attained right here. Just close the doors of the senses and cultivate stillness. There is really no more to be said".

It is really so, we have to determine to know this Truth. And our effort will lead us to reach the ultimate. goal of Enlightement.

The author's other source of inspiration is Mahayana Buddhism, which is his heart and soul, Being a Buddhist, he spares no pains and no details will ever escape his pen, to put it most effectively, for any one to ponder over the final Truth as per this Doctrine. "This is the only road to the state of Nirvana in which all dualistic categories - existence and non-existence, eternal life and extinction, Self and other are transcended". asserts Blofeld.

He has an eye on humility and insists that the adepts or the Sadhakas should cultivate humility.

He has stressed the void to be everything. His entire strenght of source and all that is, is void. "Form and void are not Two," he asserts.

For him "mind is the King", out of which everything is to be passed into till realisation.

He points out that the Buddhists believe in birth, death and re-birth, "until enlighitenment" is reached or the individual passes into Nirvana.

Buddhist morality wants us to "treat every being without exception as though it has been your mother in previous life !" Here Blofeld has opened new field of thought for the westerners to keep to limits their wanton sex - freedom.

And secondly, he advocates "see all beings as Buddhas ! hear all sounds as Mantras, behold all places as Nirvana !", and thus Blofeld has really recapitualated the vedic Dictum of the Maharishis of India of which Buddha is a late comer, only to put forth different aspects of Realisation.

"There being ultimately no seperation betwon worshipper and worshipped", is the truth one reaches finally.

The word 'Chi', is used very freely and the author means by it " Prana" , or " Cosmic Vitality" , both of which play a great part in the practice of Meditation.

The author has misunderstood 'Maya' - 'Pure delusion'- when he says that Indian saints doubt the real existence of the world.

Lao - tzu's dictum, 'He who knows does not speak, he who speaks does not know' is well known Vedantic truth about the knowledge of the self.

Master Hsü Yün puts in to think over, "Before my patents were born, what was my original face, who was I ?" which contains the fundamental truth.

An awakening to the nature of original mind, is advocated.

' What is more, the small contains the great no less than the great contains the small; indeed, entities penetrate into and contain one another being at once a reflection and reflector of all others", is truly said by the author, who has depth of vision of the things.

The author has beautifully explained the rituals and the way the adepts bow before Buddha's image; and all the ways to show reverence to Buddha even including, how an incense stick is to be lighted and how many and how to place them before the image, are also explained.

This Book is recommended to all who are desirous of knowing Taoism and Mahayana Bnddism. Above all, it deals with the search for Enlightenment, which is within us

- Sheik Al Gaffar

* * *

THE ASCENT OF SELF. *BY Parimoo,*
B. N. Motilal Banarsidas, Delhi, 1978.
Price : Rs. 50.00

Man being caught up in the contingent reality of space-time, has always, from the beginning of time. tried to transcend the limits which the structures of history impose upon him. Man, being what he is in terms of his historicity, tries to relate himself to that which is outside of himself in terms of time-space, and therefore free from the limitations which contingency of the world necessarily imposes upon man. It is this search for meaning or ultimate concern which runs through all the mystical schools of the world, and the study of mysticism, therefore, concerne itself as to how consciousness, although restricted as a mode of being in the world, arrives at that hypostatic union with the reality which is non-conceptual, transcendent and ineffable. Being of the nature of mysterium, this hypostatic movement of consciousness cannot be explained in terms of propositions or concepts; it can only be hinted at.

The book under review is an attempt in this direction, that is, to study mysticism in terms of human consciousness as a movement of hypostatic union with the reality. Lalba Ded, a 14th century mystic from Kashmir, not only revolutionised religious outlook in the valley by giving a hermeneutical dimension to the mystical phenomena within the cultural melieu of Kashmir, but through her poetry, ushered a new perspective in the'literary life of Kashmir. Her verse is terse, difficult to understand, and also it is characterised by an outlook whose determining factors are rooted in Kashmir Shaivism. Lalla Ded is not only respected as a great saint, but also as a great philospher. Her verses are recited by common people, as she is responsible in making religion as a common concern.

Mr. Parimoo has tried his best to translate her verse into a meaningful English. But Lalla's verse is untranslatable. Her verses may be compared to the Sutras of *Brahmasutra*; they are pregnant with meanings. The present work needs to be read with care, and those who desire to understand Kashmir Shaivism *must* read this book, as it serves a good introduction to the philosophy and mysticism of Kashmir

Moti Lal Pandit

* * *

## FORMS OF INDIAN PHILOSOPHICAL LITERATURE AND OTHER PAPERS *BY Dr. V. S. Kambi*

Dr. V. S. Kambi's opproach to the various problems of the Indian philosophy has widened the scope of interpretation of different philosophical terms and concepts. His study in the Vīraśaivism throws light on different aspects of the school.

Dr. Kambiś attempt to classify the Indian philosophical literature into different forms and finding out a proper place for *Vacana* literature in that divisions is unique in approach. Having placed the *Vacana* literature in a firm footing in accordance with the traditional valid means of knowledge in Indian philosophy the author presents the other aspects of the school-such as devotion, yoga, etc. in a lucid way.

Though the work "The forms of Indian philosophieal literature and other papers" appears to be a collection of papers on different topics there lies the cohesiveness for presenting a complete view of the *Vacana* literature of Mahatma Basavanna.

I found the work interesting and revealing and am sure the students of Indian philosophy will be benefited by it.

Prof. Biswanarayana Shastri

◆

# MEET GURUDEO

*( Through the reminscences of the following personatities )*

(1) *Lokmanya Bal Gangadhar Tilak*

Ranade, when he was only twenty in 1906 went with his few friends to meet Lokamanya Tilak after his return from the Mandalye Jail Then Lokamanya showed him his hand-written manuscript of Gita-Rahasya.' After Lokamanya had published his great book 'Geeta Rahasya' Ranade read the big volume within eight days of its publication in 1916. Shri.N.C.Kelkar, the personal secretary of Lokamanya Tilak then requested young Ranade to write a review of the book. Ranade replied that he was too young to review the great book of Lokamanya. Then Lokmanya Tilak himself asked a very searching question to Ranade, as to what was the most important portion of Geeta Rahasya. He promptly replied, "The typical and selective references to the stories in Mahabharat and their moral import communicated in Geeta Rahasya is the most important portion " Similarly, the utterances of political wisdom and statesmanship referred to in Geeta Rahasya from Mahabharat are important portions of the book which could not have been written by anybody else. "Lokamanya was astonished and completely satisfied with the critical and comprehensive study of Gurudeo Ranade.

Then in the year 1917 being very much influenced by the intellectual eminence of Ranade, Lokamanya Tilak felt that he should be dragged to politics. Hence, he called him and requested him to do so. The young Ranade (the future Gurudeo in him) replied 'Sir, I have an inherent liking for religion and spirituality and not for politics I have become a life-member of the Deccan Education Society only three years back and as yet there has arisen no reason for leaving it. Moreover, according to you a person must be a 'Sthitaprajnya' ('स्थितप्रज्ञ ') 'before he enters politics'. So, one must see whether one possesses these qualities. Lokamanya heartily smiled and remarked'Arvinda Babu' is also a mystic like you".

Secondly, observing young Ranade's special aptitude for religion, Lokamanya suggested ' I can collect a lakh of rupees and hand them over to Bombay University with a request to appoint you as a professor of Hindu Religion. ' At this the young Ranade replied "Well Sir, you can do your part of the work, but it is doubtful whether the University would do its part, owing to its internal politics. "

On the next occasion of their meeting Lokamanya Tilak asked the young scholar whether he would translate the Geeta Rahasya in English. Gurudeo replied him, it would be rather difficult to translate such a book and suggested that an adaptation of the book in English would be better. Lokamanya liked the suggestion. But, the matter was left there and suddenly Lokamanya posed another question to young Ranade- "Do I appear to be an atheist to you ? " Gurudeo Ranade then immediately replied that it would be audacious and foolhardy to call a person atheist who has so much implicit and profound faith in the philosophy of Bhagwadgita. (From the reminiscences of Lok. Tilak Vol.II pp. 33-35)

2 *Shri. Aurobindo*

( In his reviews of Prof. Ranade's Pamphlets on a comparative study of Greek and Sanskrit and Herakleitos)

" A very solid article ..... Prof. Ranade has done his work with great thoroughness ...... with a minute accuracy... I have dwelt on these points because they leap to the eye in the perfection otherwise complete of an admirable essay, which, I hope, is only the first sketch of a more important treatise. Especially new and interesting are the parallels between Greek and Vedic accents and the re-arrangement of Greek Conjugations according to Sanskrit classification ( In the Year 1916).

When Gurudeo Ranade published his essay on Herakleitos in 1916, Shri Aurobindo differed from Prof. Ranade regarding the fact that - Herakleitos was not a mystic. In this context both of them exchanged many letters, and finally Prof. R. D Ranade wrote to Shri. Aurobindo 'Let us wait and See '. In this connection Shri. Aurobind Ghosh wrote thus in his preface to book on Herakleitos.

" On one or two difficult points I am inclined to dilffer with the conclusions he adopts. He rejects positively Pfleiderer's view of Herakleitos as a mystic, which is certainly exaggerated and, as stated, a misconception; but it seems to me that there is behind that misconception a certain truth.. .. ........ " It is perhaps too much to hope that it is from a series of essays on philosophers or a history of philosophy by this perfect writer and scholar. At any rate such a work from such a hand would be a priceless gain. For professor Ranade possesses in a superlative degree the rare gift of easy and yet adequate exposition; but he has more than this, for he can give a fascinating interest to subjects like philology and philosophy which to the ordinary reader seem harsh, dry, difficult and repellent. He joins to a luminous clarity, lucidity, and charm of expression an equal luminousness and just clarity, of presentation and that perfect manner in both, native to the Greek and French language and mind, but rare in the English tongue In these seventeen pages he has presented the thought of the old enigmatic Ephesian with a clearness and sufficiency which leaves us charmed, enlightened and satisfied."

……… Certainly, as Mr. Ranade, says, 'mere aphorism is not mysticism' (From Arya - December 1916 to June 1917)

(3) *Shri Bapuji Aney*

'I humbly prostrate before Ramachandra, who is a crown of honour to the family of Ranades, who is worshipped and honoured by the renowned people of high learning and wisdom. whose motto is first action and then preaching and who is a torchbearer of noble thoughts.'

'He was born at Jamkhandi and was a crown jewel among the learned scholars. He was busy in distributing the alms of wisdom and spirituality on the holy banks of rivers Ganga and Yamuna, at the sanctified place of their unique confluence. He churned the Upanishads which are at the helm of the numerous Vedas and he is distributing the nectar of their teaching to the thirsty (devotees) who are harassed by the conflagration of worldly fire of miseries and anxieties !

'From whose mouth is emanating the holy river of Gospel of devotion, dispassion and wisdom and which is purifying the hearts of his devotees and disciaples and giving birth to the aspiration of spiritual Truth. I devoutly Salute Rama who is engrossed in mysticism and whose heart is fixed in Yoga and who is a friend and brother off all in the world and who is bereft of all desires and human cravings

(4) *Shri. Gangadharao Deshpande*

'I spent the past 50-55 years in national service and public life ........ I could say witnout vanity and consistently with my self-respect, that I did much good work. But, for the last 4-5 years, I have been feeling that, despite of all this work, I have no peace of mind, no contentment. Peace is the fulfilment of life. How shall I attain peace, how should my life culminate in contentment, is what afflicts me today; on that account, I feel depressed. I do not even sleep well at night ... Luckily for me I met Gurudeo Rambhau Ranade 2-3 weeks ago I very well know of his reputation for learning, pure conduct, spiritual greatness and unique experiences of the Soul. But, I had no direct or personal contact with him, until he came to Belgaum and met me in my own house I heard him on spiritual matters and he also showed me a spiritual way out. All this happened only three weeks ago But, on that account, my turmoil was some what allayed, and I felt more and more at ease. I don't say, I have attained perfect peace of mind, but I was on the path to realise it; hence the satisfaction I feel now.'

After that Gurudeo made a short speech. He said, Gangadharao is senior to me by 15-16 years. I have no right to speak after his excellent address. But I cannot refrain from saying a few words.

The realisation of God does not depend upon long Sadhana. It cannot be said that 25 crores of Japa will lead us to it. For realisation, the desiderata are the softening of the heart and a restless urge for God. When these are present, God is not far away. These requisites are present in Gangadhar Rao in a truely unparalleled degree. It is rare to find such a melting mood in many people of his age. Given that, God is not far off.'

(5) *Dr. S. Radhohrisknan.*

'I enjoyed his friendship and affection from the time I met him in 1925 at the first Indian Philosophical Congress in Calcutta His simplicity his integrity, his sweet and affectionate nature impressed all who came into contact with him.'

Philosophy for him was not a profession but a consuming passion. He thought not merely with his intellect but with his whole life.

He had remarkable linguistic equipment. Apart from his mastery of English, he knew Greek and German, He expressed his deepest convictions in words and ways intelligible to the ordinary man. For many years ha taught Philosophy at Poona, Amalner and Allahabad.

It has been possible for him much more then for myself to pursue his supreme object in a spirit of dedication ......

With Ranade, philosophy is the pursuit of wisdom not a mere intellectual exercise. It is for him meditation on the spirit, a dedicated way of life.

In our Country, we have worshipped not the industrialists, or the Military Heroes, or Kings or the Emperors, or the dictators, or the Statesmen but we have worshipped the saints who have penetrated behind the layers of body and mind, sunk into the depths of the Self, and anchored themselves to the Divine.

Ranade lived philosophy and was touched by the Grace of God.

The God realised souls from a blessed community 'Anubhava mantapa,' working with love for afflicted mankind. History is the progressive embodiment of the vision of human brotherhood, culminating in a society of free spirits a body of men, dedicated to seeking truth. Ranade spent his life in the pursuit of this ideal. He reminds us of the verse in Sankarachary'a Moha Mudgara.

Prof. Ranade tells us that - No real mystic usually gives expression to his own experience. An American poet Emily Dickinson says – 'Tell the Truth but tell it slant'.

While going through the file of old letters from Gurudeo and other luminaries who used to go to him for inspiration and guidance, I saw a letter from Dr. S. Radhakrishnan a dated 30.4 1948 written in his own hand from 'All Souls College, Oxford. It reminded me of the following striking and inspiring event at the residence of Gurudeo at Allahabad.

Dr. S. Radhakrishnan was then invited to Oxford University for the Gifford Lectures on Indian philosophy. Before his departure one afternoon, he unexpectedly went over to Gurudeo's bungalow at 15-A Hastings Road, Allahabad. Gurudeo was deeply immersed in his afternoon meditation on God. Dr. Radhakrishnan instructed me not to disturb Gurudeo and he rested himself on an easy chair humming unto himself the Sanskrit Songs of the Gopees in Shreemant Bhagawat. After sometime when Gurudeo got up from his meditation and was informed about the arrival of Dr.Radhakrishnan, he rushed out and both of them affectionately hugged each other. Dr. Radhakrishnan was offered the tea prepared by Gurudeo himself. Then the great philosopher narrated the details of the purpose of his visit. Gurudeo was happy and jubilant at the news that Dr. Radhakrishnan was going out abroad as an ambassador of Indian Philosophy. As he was in a hurry to return back to Banaras the some evening Dr. Radhakrishnan sought Gurudeo's permission to start for Rambag Station to catch the train for Varanasi. When Gurudeo got up to reach him in his own car, Dr. Radhakrishnan suddenly put his hands on the shoulders of Gurudeo and expressed with an emotional and respectful heart "Ranade ! Your life is a property of the world, Kindly take utmost care of your weak health and frail physique". Gurudeo smilingly and heartily reciprocated his feelings and expressed best wishes for the noble mission on which Dr. Radhakrishnan was going abroad.

After the passing away of Gurudeo Ranade in 1957 Dr. Radhakrishnan sent the following telegram on 8. 6. 1957

'So the great Ranade has passed away. Anothre link is cut. We have to wait for the call. He lived a life of great simplicity and piety and ennobled the lives of many who came into contact with him. My life is richer for having known him.'

(6) *Prof. George B. Burch* (Massachusetts University, U.S A,)

Another scrutinising and critical visitor to Nimbal Prof. George B. Burch of U. S. A has written to 'Aryan Path' in 1958. I am giving below a few selected passages from his assessment of Gurudeo after his passing away.

"Hindu Gurus as a class have a mixed reputation, some times seeming(at least to a Westerner, to be arrogant, pompous or conceited. I had heard of Gurus, including quite famous ones, who kept themselves in seclusion, refusing to see even their disciples, let alone visitors. But, I took a chance, wrote Ranade a letter, asking permission to visit him and was invited to come.

The man I met was the opposite of what I had expected. Small, slight and frail, a mere wisp of a man whom you expect the slightest breeze to blow away, he was neverthless vigorous, not only spiritually and intellectually but also physically. His brisk sprightly step was characteristic of his whole lively personality. Pomposity or unction would be impossible in this humble man, who kept his perspective and sense of humour, even though surrounded by disciples for whom he was divine. He was frank and friendly, eager to talk with me, to learn as well as to teach to discuss both his intellectual interests and mine. After telling me about his education, he asked me to tell him about mine. Rapport was established when we discovered a common interest in the pre-Socratics and we exchanged off-prints in the field. We became close friends immediately. I did not get the impression that this was anything special about me. I believe that he was that way with every body. But for all his humility, a visitor to Nimbal could never be mistaken as to which man was the Guru. Ranade's spirituality shone clearly through every look, word and act. He did not have to pretend to be a saint because he obviously was one.

To love your family and your friends and above all God was Ranade's doctrine and Ranade's life. Spiritual meditation and mystical contemplation were the central activity, of his daily life He was a mystic in the parrinal tradition of the mystic saints ..... Much as I appreciate Ranade's spiritual and intellectual achievements, it is his loving personality which I remember best. Surely for many as for me, he was a friend never to be forgotten. For his disciples he was much more For India he was one of her great men. In India as also in other countries there are many great scholars, engaged in various researches, many great philoscphers with deep insight into reality, many great mystics with ineffable visions,many great teachers who inspire their pupils, many great souls, whose integrity and personality are radiant. But we seldom see one person who is all of these at once. Such a one was Shri Ranade, one of these rare spirits, who shows us how fine human nature can be.

R.D.Ranade is a man whose stature in my estimate, has only grown in retrospect ..... Ranade rejected the theory often advanced, that the Guru chooses the disciple and maintained that the disciple must seek and choose the Guru. When he old me this, a sudden emotion swept over me. Had not providence or Karma brought me to this venerable man probably the most spiritually advanced person. I shall ever know to whom I was already bound by ties of mutual affection in order that he should be my spiritual preceptor ? Should I not ask him then and there to give me initiation ? "

(7) *Dr. Ganganath Jha*:- (Vice Chancellor,-Allahabad University)

'It does not matter even if you don't deliver a signle lecture. I want to enter your name in the list of Professors of our University. (Latter to Prof. Ranade)

The world of scholars is much beholden to the ..... talented writer Ranade ..... The volume just to hand deals with the much misunderstood subject of mysticism. It has been a queer irony of fate that there has been a lot of mist surrounding the transparant simplicity of mysticism, from time immemorial ( from his letter and extract from his writing on Feb-22-1933).

(8) *Shri R. R. Diwokar*

Dr. Rambhau Ranade as we familiarly called him, was my professor in English in the B. A. Class in the Fergusson College, Poona in 1914-16. As he came from Jamkhandi and knew Kannada, we Kannada students often went to him for advice. He taught us carlyle's 'Hero and Hero-worship ' In the terminal exam, he saw my answer paper and called me home and advised me to take philosophy as my subject for B. A. I had taken English Hon. and Sanskrit as my Subjects. There were only six months left for the degree examination; I pleaded saying, dear Sir, I have to pass my exam. and how can I master philosophy in six months? He lovingly smiled at me and said, you have the make of a philosopher in you But I declined his advice with thanks and due respect and took my graduate's degree in English Honours in 1916.

But that sincere advice was practically the beginning of a closer tie between us, which continued not only till his passing away but even afterwards. I have seen to it that the Bhartaiya Vidya Bhavan, Bombay, which has been one of my dear institutions, published everything that Dr. Ranade wrote in English, including what he wrote earlier than his popularity as a great philosopher and a spiritual person of high calibre. Once when I complimented him later for his philosophical writings he said. Rangrao, what is this writing, it is more intellectual play! The real thing is quite different, it is the inner experience that counts!

The Fergusson College of the Deccan Education Society of Poona, founded by the great patriots, Shris. Chiplunkar, Tilak, Gokhale and others was and is a private institution and has always been known to have very learned and competent staff, Even so, Dr. Ranade as a professor was one of the most brilliant of them. He would speak in the class-room as one possessed and his flow was like a cascade coming down from above, especially when philosophy or spirituality were the subjects. Perhaps many students could not grasp what he said but were certainly overwhelmed with the atmosphere he created in the class-room.

Dr. Ranade's Methods of taaching in a college were somewhat different from those of teaching in a school. Many of the other professors followed the method of reading the text in class-rooms and also giving notes. He said in a college, we have to teach the students how to study, furnish information about the author, his style and make general observations about the subject matter and leave other things to the students. He completed the round of his lectures usually earlier than the end of the semester. This was not liked by the senior authorities of the college and he left the college and joined sometime later, the University of Allahabad as Professor of Philosophy. He retired from there after his full term. It was sometime before he left Poona that he started the Ahyatma Vidya Mandir with the ambitious plan of Vedantic publications.

I sometimes call Dr. Ranade a modern Acharya as he has written commentaries, albeit in English, on the Prashtan Trayi, The Upanishds, the Brahma Sutras (Vedanta- the culmination of Indian thought), and the Geeta-Book of God-realisation. In addition to these he has written, 'Pathway to God in Marathi Literature,' 'Pathway to God in Hindi Literature' and 'Pathway to God in Kannada Literature'. He has also some Marathi books to his credit.

My field of work is in Karnataka, and mostly in the fight for struggle for Freedom (1921-1947). And yet neither long distance nor difference in our field of work came in the way of my deep reverance for Dr. Ranade and my intense desire to serve him through literature. In collaboratian with Dr. D. R. Bendre and another research scholar Dr. S.B. Joshi of Dharwar, I read Dr. Ranade's 'Constructive Survey of Upanishadic Philosophy' rendered in Kannada under the title' Upanishad Rahasya.' When I read out to him certain portions in Kannada, he exclaimed in his own childlike manner, 'Rangrao, this is somewhat better than English and sounds so sweet.' I just explained to him the reason, that it is not the translators who can write better than you, but they had the whole of Sanskrit vocabulary at their command while you were handicapped in expressing highly spiritual thoughts in English, which has not yet developed such a terminology! He immediately saw the truth of my observation. Later I was instrumental to a great extent in completing and bringing out his lectures on 'The Pathway to God in Kannada Literature' delivered at the Karnataka University and also his lectures delivered long long ago at the Calcutta University on 'Vedanta, the Culmination of Indian Thought,' and his lectures at Nagpur University on the Geeta. Of course, in all these efforts, the help of Dr. D.C.Pavate, then Vice -Chancellor of the Kanntak University, of Professor N.G.Damale of Poona, of Professors Gajendragadkar of Dharwar, of Shri. M.S. Deshpande, of Athani, of Prof. B.R. Kulkarni now in Delhi, of Prof. Pandit and many others was invaluable. Most of all, without the willing co-operation of Shri, K. M. Munshi and Shri Ramakrishnan of the Bharatiya Vidya Bhavan, Bombay, we could not have succeeded in placing before the public, the rich treasure of spirrtual thought and experience which Dr.Ranade has left for us.

Though a giant in intellect, a distinguished scholar in Sanskrit, in philosophy both Indian and Western, and in mathematics, a lucid exponent of the most abstruse thought both in English and Marathi and though a fluent and impressive speaker and though he was one who had the standing of the departmental head in a popular university, Dr. Ranade was childlike in his simplicity and straightforward in his behaviour.

He was very popular among equals and commanded reverence form his spiritual followers and was looked upon as a guide and adviser by his juniors.

Once I had arranged his three talks at Rashtrapati Bhavan in Delhi when Dr. Rajendra Prasad was the President. When I appeared at the Bhavan along with Dr. Ranade, Dr. Prasad asked me where is Dr. Ranade-- so slight, unassnming, frail was his figure and bearing !

Philosophers and scientists are proverbially simple and absent-minded too. I am tempted to quote a story cf Dr. Ranade while he was staying in Poona It was Ekadashi and a partial fast was being observed. Dr. Ranade's mother asked him to bring some fruits, some nuts etc. for the fasting day. He went at about ten O'Clock, bought some things and entrusted them to a patiwala ( coolie ) and asked him to follow him. Dr. Ranade came home and straight went up to his study and was absorbed in reading. The mother waited and waited for her philosopher son to bring things. ' She then went up to his room at midnoon and asked, 'Ramu, where are the things, you promised to bring ? ,

It was then that Dr. Ranade recalled his having gone to the market and entrusted certain things to a Patiwala I He exclaimed to his mother, Oh, did not the Patiwala give you the things ? Seeing that the Doctor was absent-minded, the Patiwala had made a show of following him and quietly made away with tha precieus things !

Blessed are we that Dr. Ranade missed giving vegetable and fruits to his mother, but did not miss to give us the treaeure of his well-earned intellectual wealth and his expeoriential spiritual gains !

(9) *Shri B . D. Jatti* (Ex - Vice President of India)

My association with Gurudeo Ranade was close and frequent after he came to stay at Nimbal in Bijapur District on the termination of tenure as the Vice-Chancellor of the Allahabad University. Gurudeo built an Ashram near Nimbal Railway Station. His followers began to flock into the Ashram where they took initiation either from Gurudeo himself or from his recognised disciple, Kaka Karkhanis of Bijapur.

When I was parliamentary Secretary and later Deputy Minister in Bombay I had occasion to visit Nimbal thrice or four times. I found that Prof. Ranade had the innocence of a child, a quality that marked all his activities. He had an affectionate nature and his attitude towards those who came to see him was full of respect and consideration. Indeed it was like that of a mother towards children.

I have a vivid recollection of a few incidents concerning Gurudeo. I shall mention a few of them here.

I met Gurudeo once at a felicitation function at Jamkhandi. I was told that he planned to stay there for a week or so. Later he extended his stay for about, a month. At that time he was staying at Ram Tirth Guest House of the Maharaja of Jamkhandi. During this period he expressed a desire to visit the Kannada Teachers' Training Centre which was functioning at Polo palace. When we went there all the students were in the playground playing games. The moment they saw me and Prof. Ranade a number of them came away from the playground to their rooms in the hostel. Prof Ranade entered one of the rooms along with me, and all the students flocked there. Gurudeo asked me whether classes start after prayers. I said ' YES". Then he asked me in how many languages they offer prayers. I said,"in three languages:-Kannada, Sanskrit and Marathi." He asked the boys to sing, and the boys sang in the three languages mentioned. In this connection, I recall some instances of Gurudeo's extraordinary prescience and intuitive sensing of the future. Humility forbids my narrating the incidents in detail. Suffce it to say that he had hinted more than once in the presence of friends that I would have opportunities of serving the nation in higher capacities. The predictions came true, as later events proved.

On another occosion when Prof. Ranade was in a particularly happy mood he narrated to me his belief in the presence of a spiritual current, which like rain-watar is percolated in the soil. This current is found in different volumes and at different depths. Sometimes the spiritual current is near to the surface of the ground. In such a case, any person with high spiritual power walking over such ground will immediately feel that some force underground is exerting a pull on his feet. Such spots are said to be sacred spots and are selected by saints as places for erecting ashrams and temples. So long as the spiritual current in such spots flows strongly, crowds are attracted to visit those temples and ashrams. Sometimes the current will disappear and flow in another direction. Spots once sacred where the spiritual current is not flowing anymore are abandoned and become deserts. Gurudeo said that he had seen three such spots in his life: Allahabad where he was working as Vice-Chancellor of the Allahabad University, Nimbal and Jamkhandi. He told me that the spiritual current at Jamkhandi was comparatively more powerful than at Allahabad and Nimbal.

Once when I had gone to Nimbal to have darshan of Gurudeo while I was Deputy Minister in Bombay, he was sitting in the hall with a number of people around him. After I went there he asked some of the villagers to sing a Bhajan. While the villagers were singing, Gurudeo went into a trance and the singing stopped. After a few minutes all of a sudden Gurudeo came back to the waking state and asked the gathering to resume the Bhajan from the point at which they had stopped singing. This gave me an impression that he was practising *'Sahaja Yoga'* which means that whenever he heard something sublime about the Divine in Bhajan or otherwise, he would enter into a trance without the slightest effort. ( Ist Oct. 1976 )

*(10) Shri Shankarrao Deva*

( When he attended Gurudeo's lectures at Rashtrapati Bhavan, New Delhi in 1972, he made the following remarks).

' Even though my ears were hearing his lecture, my eyes were looking at him with a fixed and steady gaze. And I was enjoying the sight of his face more than hearing his lecture. Because the vision of his face immediately convinces anybody that he is a realised soul. If we have to look at the facial expression of these exalted saints – especially their eyes – we would easily realise that these persons, though moving on this earth, are really living in quite a different world.

(11) *Shri F. W. Bain.* ( Principal Deccan College Poona. (18 2-1916)

"I am much pleased with your essay on Heracleitos'. It is very interesting and extremely acute. And as the field of Greek Philosophy is not much cultivated in India, I think you might do well to take it up. And before he left India he wrote to Gurudeo -' There are not even five persons in India, who will understand your scholarly booklets on Greek philosophy. I shall leave the whole of my library in India but take with me your valuable booklets on Greek Philosophers'. Gurudeo Ranade revered Principal Bain as his academic Guru and Shri. Bhausaheb Maharaj Umadikar as his spiritual Guru "

(12) *Shri. G. V. Tulpule* : ( retd. Dy. Post Master General )

When I entered the Deccan College in 1908, I was first acquainted with Gurudeo Ranade. On account of his directive inspiration, I was initiated in 1911 by Sadguru Bhausaheb Maharaj. Thereafter our simple acquaintance developed into spiritual relationship. I was greately benefitted by my happy talkss with him. Some incidents left deep impressions. But, the secrets of his suggestions were realised after making years of his company and the perusal of his books.

बाळपणीच सर्वज्ञता वरी तयाते । तिथे सिद्धप्रज्ञेचे नि लाभे । मनाचि
सारस्वत दुभे । मग सकळ शास्त्रे स्वयंभे । निघती मुखे ।।

ज्ञानेश्वरी ६-४५३-५८.

" In his childhood the omniscience was wedded with him. Thus, on occunt of his accomplished genius, he is able to expound and interpret the various scriptures." This description of Saint Jnyaneshwar was applicable to Gurudeo.

In the year 1913 when we were talking about friendship with the young Gurudeo, he referred to Aristotle and suggested that there were three types of friends 1) friendship on principle, (2) on pleasure and (3) on profit The first type is best as the friendship is based on common ideal. In the absence of common ideal, the friendship is undesirable. I was a bit upset but the argument of Gurudeo was convincing. But then I said to Gurudeo, "the old friends have a claim on our goodness." He replied 'Yes' they have claims on our goodness, so has the world. This reply had a deep impression in my heart. After reading his book in 1954 on "Pathway to God" in Hindi Literature, I realisad that the two seeds of thoughts were latent in his casual expressions in 1913. The first principle is that without the commpany of saints the spiritual progress is impossible. Hence, we have to avoid the company of the ungodly people. So, the friendship on principle should be friendship for common ideal. The ideal of Gurudeo was self realisation. So the friendship should be for this ideal only. Secondly the spiritual aspirant has to develop and nourish the qualities of compassion, piety and helpfulness. After self realisation, these good qualities get spontaneously identified with the nature of the saints. This is exactly what Gurudeo wanted to drive at in his suggestions that the world has a claim upon our goodness. The compassion and pity for all but the friendship must be with saintly persons is the upshot of Gurudeo's suggestion.

Again in 1931 I asked Gurudeo if for self Realisation and spiritual expriences, meditation on the name of God is necessary and for good meditation, the virtues must be developed. What should be done for the development of virtues ? What do you do in this regard ? Gurudeo replied 'I do not do anything for the growth of virtues. I was confused at this reply. Then cheerfully Gurudeo smiled and replied. Why do I meditate on the name of God ? As a result of meditation on the Divine Name along with spiritual experiences there is also the growth of virtues'. Then I began to think on these lines and I was convinced about it. He has expounded all these principles in full details in his "Pathway to God in Hindi Literature."

Once in 1914 when I had gone to Gurudeo he was just going out for a few minutes, so he opened a page of Jnyaneshwari and gave it to me to read. On reading that page, I found the exposition of saint Jnyaneshwar on Raj Vidya in Chapter 9 Verse 2 of Bhagawad Geeta.

ते त्रिची पंगा सुखावच्या. पाउटी । चढता यिइजे जयाचिया भेटी ॥
तग भेटल्या कीर मिळी । सुखाने ? हीं पठे ॥ ज्ञ.नेश्वरी. ६-५०

At every step on the spiritual path there is the experience of happiness for the devotee. I was hapyy to read this and felt relieved. Till then I was under the impression that we have to traverse for long on desolate path full of renunciation and detachment and finally at the end we may enjoy bliss. On reading the above lines from Jnyaneshwari I was much relieved and care free. In the meanwhile, Gurudeo returned. I showed him the passage of Jnyaneshwar. We have to climb to God realisation on the steps of happiness. Is it true that we experience happiness on these steps ? Certainly, we experience happiness at every step, otherwise, who would take to this desolate and dreary path ? His reply was full of compassion and innocence. On reading his books I came to know that the spiritual bliss is the axle of his wisdom and philosophical knowledge. Gurudeo has said that the Upanishads contain the ocean of bliss. Similar is the case with Jnyaneshwari and the books of Gurudeo.

The daily book of prayers and Bhajans 'Nitya Nemavali' was arranged by Gurudeo at the instance of his spiritual master - Shri. Bhausaheb Maharaj in 1910. He has written a long preface to it. In 1911 I made use of the book of daily prayers but never knew that the preface was written by Gurudeo. When I learnt the same I read it many times and understood it partially. Because it contains some minute principles of self realisation which he has elaborated in his later books. When later I read his books I came to know this. The distinction between intellectual knowledge and spiritual wisdom could be known only after getting the sprouting Name 'Sabija Nama' duly initiated by a spiritual preceptor and a constant meditation on it. And the process of Self Realisation is like the mingling of the Jeeva with the Spiritual bliss and achieves the Spiritual form of Brahman. All these ideas have been mentioned in the preface of 'Nitya Nemavali.' When Gurudeo was only 24 years of his age, all these details of spiritual process were quite clear before him. When I asked him whether the basic skeleton of his future spiritual Pathway was potentially present in his preface to Nitya Nemavali, he said that there is nothing wrnog in saying like that.

In 1921 even when Gurudeo was seriously ill, he was preparing the material for Constructive Survey of Upanishads. when I felt that I should write to Gurudeo enquiring about his utilising the time in the writing of books instead of meditating on the Divine Name, I did so. Gurudeo without the least sense of emberassment replied that as he could not always engage himself in meditation on the Name of God, he is spending his time in writing the book which is the next best to meditation. But if he could attend to meditation on the Divine Name, he could always prefer it to writing work. This is a means for my livlihood or maintenance.

His compassin and pity for humanity was rooted in his spreading of philosophical knowledge about God and spiritual love for God. In his books on Saints of Maharashtra, he has written that the realised saints need not write philosophical books for imparting spiritual knowledge. They can do it even without books. Their self - realisation is sufficient to impart the realisation of God. But any saint who is temperamentally philosophical, would give by his books impetus to educate people towards God.

Gurudeo wanted to impart spiritual knowledge among intellectual class of people. So he wrote books.

In 1920 when I was a Govt. Servant at Ahamadabad. I went to Inchageri to meet Gurudeo. Then the social atmosphere was saturated with the non-coperation movement of Mahatma Gandhi. He had written an article in Young India, in which he had posed a question to elders. If your grown up sons ask you in your later life, as to what did you do for nation, are you going to confess that you were mere passive spectators? When I told these facts to Gurudeo he replied that the problem was before him since 1908 Gurudeo had joined the training classes of 'Bothati,' which were a part of national movement But later on Gurudeo was convinced that for himself, the national work is subsidiary to spiritual pursuit, as according to him God is the ultimate controller of national events. Hence, we shall best serve the nation mainly through our service to God and that was through spiritual meditation on Divine Name.

Even though it was in those days a plan and a policy for his own behaviour, the further elucidation of these principles in his books convinced me later that the real solution for ending the class wars and disparities in social life and political and religios conflicts consits in spreading the gospel of Self-Realisation hrough devotion to God. It is only when the power of spiritual realisation will be realised by the poeple that the ruffled minds would rest in peace and the humanity will be settled down in peace, bliss and plenty. Gurudeo used to tell that we should meditate on the name of God, as a result of which there will be some good somewhere, even though we might remain ignorant about its where-abouts, And his ignorance is in a way for our good. Otherwise our ego would get inflated with the knowledge of the results of our spiritual meditation. Some saints would move the world without actually doing anything visible to the people. We believe in the physical transmission of the spiritual power. That the spiritual energy can enter the physical world is our firm faith.

(13) *Prof. E. A. Wodehouse*

(A portion of the letter from his Prof. E. A. wodehouse who wrote it to young Ranade to console him for his loss of Ist class at his B. A. as he offered Mathematics for his B. A. in place of Sanskrit which was his pet subject.)

'Examination is not true criterion of one's calibre. From what I have known of you, I would say, if any one deserved a first class, it is you. It is therefore, better to think that you were destined to taste the bitter fruits of your past actions and that you are now free from them by actually tasting them. Since you possess first class intellect and sterling character the class you get in the examination is of no consequence at all. I am extremely sorry, no doubt, for this, unfortunate result, as I entertain great love and respect for you. I won't allow this affection for you to go in vain. I assure you, that I will try my level best to do every thing possible for you. I repeat examination is an accident. It is not a real measure of one's merit or capacity. You have passed the real test long since. This is the opinion of all those who know you like myself.' (Bombay 19-12-1907)

(14) *Dr. M. S. Modak*- ( Ex - Registrar Nagpur University, An old student of Prof. Ranade writes in the Fergusson College Magazine )

'While teaching Plato's philosophy, he rapidly used to write on the blackboard quotations in the original Greek and explain the thought contained in them, in an excellent manner that easily enabled the students to understand the special features of Greek Philosophers. Once when he was teaching the standard work of Sidgwick viz. 'History of Ethics' he got a whole paragraph in it deleted by students. 'Strike of this paragraph from your book,' he peremptorily ordered, 'Sidgwick is wrong here'. It is impossible for the students in the class to forget this spirited utterance of his. He used to speak with haste, as his thought current had a high speed. Hence to reap the full benefit of his lecture completely, concentrated attention was absolutely necessary. His students attended his lectures with one pointed rapt attention, on account of a wide awareness that they were in the presence of a highly learned professor ..

...Prof. Rambhau was not a mere professor of Philosophy. His students could readily realise that he was a great man of realisation, who had found the path for the realisation of Reality and had merged in its meditation.'

( 15 ) *Dr. D. C. Pavate* ( Former Vice-Chanceller, Karnatak University )

'Dr Ranade was a great scholar of international repute and held the chair of philosophy in Allahabad University,

He established an Ashram at Nimbal...... he was in his boyhood initiated into spiritual life by the saint of Umadi, who was himself a disciple of the great Veersaiva Saint. Shri Gurulinga Jangama Maharaj of Nimbargi.

....Dr. Ranade himself was one of the great mystics of modern times and grounded as he was in deep mystic experiences, he has expounded mystical philosophy as few have been able to do .....

With such an eminent scholar and philosopher in our midst, we of the karnatak University could hardly resist the temptation of requestings Dr. Ranade to write a book on mysticism in Kannada Literature.

Dr. Ranade followed a novel and very interesting method of delivering his lectures..... He used to give at the beginning of his lecture a brief account of the songs, their authors and the main topics to be discussed and then proceeded to expound each song in detail,' ( From his preface. )

( 16 ) *Prof. K.P Kulkarni*: (Old student of Gurudeo )

'Sharp of intellect, sweet by nature, modest of behaviour Shri Rambhau could easily influence people .....

His profound scholarship however could easily conceal his shortcoming (Physical weakness). His dress was quite simple. A clean white Dhoti, red Poona shoes, a buttoned shirt, a loose close collared coat, a Scarf-like white upper garment round his neck, a loose Poona Pagree (पगडी) on his head and a black gown loosely hanging down his shoulders. Such was the figure that used to enter the class room in great haste.... His teaching which used to begin immediately he entered the class, proceeded continuously without a break till the period was over. The flow of his English was smooth and speedy, dignified yet distinct, clear yet classical, scholarly yet simple to understand. It rrsembled the smooth and majestic current of the sacred river Ganges. Every day it produced among the students a feeling of satisfaction and blessedness of having heard something novel, understood something extraordinary, known something unoknown so long. We all felt that it was Prof. Ranade alone who could explain Carlyle's Philosophy, could speak fluent English, could immediately captivate the minds of the students, could create a genuine interest in literature, could establish even in modern times the ancient sweet relation of love and respect between the teacher and the pupils. This was the indelible impression .... which has still continued even after the lapse of fifty years.

Shri Rambhau has always carried an open mind. His heart was clearly reflected in his words and deeds. His was a child-like nature ... When we observed such a figure we felt that we were sitting as it were, before an ancient Upanishadic seer' ( From the autobiography of Prof. K P. Kulkarni )

(17) *Prof Punatambekar* (Old student of Gurudeo)

(N B. He wrote a letter to Gurudeo on 8.9 1910 from Oxford ) 'I have not seen such a simple and loving personality like you till now. Hundreds of virtues found in you were not to be found in any other person. I have preserved all your letters like a valuable treasure. Your valuable words of advice to us can never be had any where also at any cost. You have achieved such great things by staying in Bharta alone. Had you gone to other countries, you would have moved the whole world,

(18) *Prof. Arthur I. Shillinglaw*:-

' Prof. Ranade's sketch of the development of his own thought is, I think, the most original of the contributions, His practice is to reach truth by a critical interpretation of the great philosophers, and he gives a few specimens of his method These clearly indicate interpretative genius of a very high order, as witness, his criticism of Zeller and Burnet on Parmenides and his comments on the Upanishadic Theories of Self-Consciousness (Extract from a Review from 'Mind' an International Journal on Philosophy)'

19) *Prof. Alban G. Widgery:-* (Reviewer - Hibbert Journal)

'Perhaps more than any other contributor Professor Ranade of Allahabad, has endeavoured expl citly to compare Indian and Western forms of Philosophy. In an esssy of "The Evolution of my Own Thought" he indicates briefly diverse sides of his work which manifests his acute logical mind. But he refrains for the present from out-lining a philosophy, restrricting himself to an enumeration of number of conclusions to which his studies so far move. He has a firm conviction that a correlation between Indian and European Philosophy is not only possible but necessary in the interest of the development of Philosophy in general'. The doctrine of Relativism fails at God; Self consciousness is alone real, there are ethical and mystical sides, to the problem of Self-realisation and mystical experience has no meaning apart from moral development. Such are some of his conclusions.

From the foregoing pages there is enough to make it evident that the majority of contributors to this volume still present a predomenantly Adwaitist attitude in philosophy. That suggests the question whether these thinkers have ever been able to free themselves from what was probably the thought in their early environment Of all those so far considered, Ranade has appeared to me to be the one capable of philoscphic detachment; never the less, from the hints he gives it seems he is headed for a position similar to that just ndicated'( Extract of a review from Hibbert Journal on Contemporary Indian Philosophy ).

( 20 ) *Prof. D.D.Wadekar,* Poona ( An old student )

' Prof. Rande's career as teacher of Philosophy in the

Fergusson College from 1914 to 1920 was a truly great and significant event in the history of teaching of Philosophy in that college. To the positivist and agnostic traditions originally laid in that college by Agarkar and Bhate, Ranade contributed the idealist and mystical strains. But his greatest contribution to the Fergusson College was the great learning and brillance which he brought to bear upon his teaching of Philosophy in the class room and which attracted a large number of students even form far off provinces like Berar and Sind and others even more distant. He spoke in his class with a sense of inspiration, like a convinced and convincing prophet and enthused his listeners to philosophic effort.'

( Extract from Fergusson College Magzine )

21) *Dr. P. K. Gode* (An old student of Prof. Ranade and a renowned Indologist at Sri Bhandarkar Research Institute, Poona )

" After my matriculation in 1910 I joined the Fergusson College in the previous class, to which Dr. Ranade taught English Composition. I caught my first inspiration for systematic study from Dr. Ranade at this time. He recommended to us Bain's Rhetoric (2 Vol.) for close study and I followed his advice faithfully. I still remember one of the illustrations of a balanced sentence he gave us from Bain's Rhetoric viz. 'Books help when friends do not and when books do not, meditation.' In my case books have helped me more than friends, but Dr. Ranade reached the meditative stage of life quite in his forties, if not earlier.

....In 1915 Prof. Ranade was teaching Carlyle's 'Hero and Hero worship' to the students of B.A. Class in Fergusson

College. I was then his student in this class and came into closer personal contact with him. In the class I found Dr. Ranade completely saturated with Carlyle's thougt and its close affinity with Indian Philosophy. Now a days loud speaking makes a good teacher in a college though the teacher may not possess any deep knowledge of the subject he is teaching. Carlyle described some of the Universites of his days as consisting of 'a square enclosure and declaration aloud'. This remark is still true in the case of some of our colleges .. Dr. Ranade's method of teaching entirely differed from that then current in the Fergusson College. He asked us to read in advance the portion of the text he was to teach. He taught us how to mark out the substance of each paragraph of the text in the words of the author himself, wherever possible. He then explained all the difficult portion of the text with full explanation and parallel passages from Carlyle s other works. In fact he taught us how to study a text and develop interest in the subject matter .....'

When once Dr. P. K. Gode said to Gurudeo 'You have reached meditative stage of life,' Gurudeo smilingly approved the remark Then Dr. Gode told him the following story from a Chinese travellor Itsing (Record translated by Takakusta Oxford 1896 - P. 150) about his Guru.

To prepare a statue of diamonds of one Guru we were pounding the diamonds in a hand pounding morter and thus the diamond paste was being pounded. The Guru then tore all his books and writings into pieces and mixed his paper piece with the diamond paste. The disciples being surprised at this, suggested that if papers are necessary for preparing the paste of proper viscosity, then let us pat blank white papers instead of his valuable writing and books. To that their Guru pointed to his pieces of paper and replied that those paper pieces of his books and writings have led him astray on a wrong path ! Gurudeo immensely liked this story. Because of his personal experience about his books and persons concerned he could grasp and understand the real meaning of this story. The essence of the spiritual teachings of the Guru's books was neglected and hence he preffered to tear the books and throw the pieces into the pounded paste. There is no sence in erecting a statue of the outer human form of Guru. The spirit or soul within is the real diamond.

(23) *Dr.P D. Khandkar* ( from an article on the Health Buletin of Gurudeo Dr. R D Ranade before his death ).

..."During the last five days 'before his departure ( Niryana') he was completely detached from the world. He particularly got himself thoroughly examined twelve hours before he left his body, by Dr. N.S. Paripatyadar of Sholapur as if to get confirmed that he was completely free from any disease. During these last five days he did not take even a morsel of food or a drop of water but took particular care to get his bowels cleaned by laxatives. The doctor on examination found the lungs clear and he did not find any abnormality except extreme asthenia and it was astonishing for him to see that no faccal matter was lodged in the Colon" ?

Thus did the revered and elevated soul depart, with a complete control over his disease, giving up his clear body to the Creator, as did Kabir and Shri Nimbargi Maharaj .. The revered soul passed away in joyous enjoyment of God deeply engrossed,in meditation and completely away from the material World.

Even after death his body remained perfectly lustrou-without any sign of rigor, mortys of post-mortem lividity for the next 18 hours till the final holy rites I noticed with astonishment that the tip of his nose was particularly shining, and his iris was partially devoid of pigment and conjunctive, lustrous, whitish in colour.'

24) *Shri Sankaracharya* (*Dr. Kurtkoti*) Nasik (Panchavati)
कोणासही आपला न म्हणणाऱ्या ‘श्री’ ना त्यांच्याविषयी आत्मभाव वाटत आहे ।
(from his mesaage to Nector Jubilee in 1956)

25) *Prof. S. M. Mate*:- It was just to call Justice (Mahadev Govind) Ranade as a Crown Jewel 'Mukutamani' amongst graduates. After only a few years of his death, another Ranade has appeared. I feel that he has reached the highest peak of intellectual brilliance amongst our generation of all those who are round about 70. Spirituality is no doubt a valuable heritage of Indian Culture but it remained neglected by our society. Prof. Ranade in his prime youth has offered a rational basis and justification to spirituality and devotion to God and has regained for it the original dignified position and honour in our society (from his message to Amrit Mahotsva 1956).

26) *Dr. N. S. Christian*; (Aurangabad)

"Every time I visited the Ashram at Nimbal, I rejoiced in the sanctity and affection of the great master... He was a saint who had conquered hunger and thirst and proved in his life that 'Man does not live by bread alone'. He defied bodily ailments and refused medicines and treatment. As Rishis of old he shunned publicity and lived to perfection the Teaching 'Let your light so shine before men that they may see your good work and glorify your Father'.

The spirit of the Universe encased in a pale ivory frame, and a frail body, mostly skin and bones he resembled a feathered bird, a pair of God intoxicated eyes glowing compassionately in their hallowed sockets, situated beneath elevated eye-brows, the symbol of triumph in his life-long Yoga, an extremely affactionate heart, tirelessly pouring out its life-giving nectar of spiritual wisdom, in warbling words of Divine melody. Gurudeo Ranade was a self-sustained angel of the Lord-in brief God in fles hand blood "

(26) *Shri N. P Gune* (In Memory of Guru - Deva Prof. R. D. Ranade, the Saint of Nimbal.)

*In Seorch of Light.*

I went to him with soul a-thirst
For nectar from his ruby lips;
He came to me and always comes
And makes me drink his nectared looks.
He knew me and my sister bright -
In our golden days of innocence;
He said, " I loved you more than most
For your souls were transparently pure".
He truly said I went to Him to ask His blessings
Only my Sire s and demise - [2]
(who died in harness; a soldier-Saint

of Truth, fighting untruth and ignorance.-)
Gurudeva said, "You are children of Love and Truth
For your parents worshipped Love and Truth
And nothing else ! Fear not, for God looks after you."

I went to Him when He had found
His Pathway unto God. The Hall[3] was full;
And His Voice was like the Thunder
Of the Ocean of Eternity. He had made
A sicence of Experience reaching God.
In the intense crucible of His soul he tested
Life and circumstance and found the Truth
Between the angles and the corners and the chinks
Of thought and thought ! He said :
"Material life and the body of Man
Are ripples on the Ocean of Eternity.
Life and Body are not the Ocean
But the ocean is in the life of Everyman !"
He then explained how the Spider-soul
Lives in the Cobweb that he is made to make.
He moves on here and there within the web
Along its warp and woof. But he lives
Most Joyously in the Cobweb's roof
Which is found in the inner centre
Of the thousand-petalled lotus[4] woof
Atop the brain. This top is reached
By Consciousness which spirals upwards
From the root[5] to the solar plexus[6] and thence the throat[7]
From cardiac centre[8] till it reaches the mid-brow space.[9] From
Mid-brow space the transition to brain's central lotus[10] is steep and narrow

## Gurudeo Ranade

This is the path of the razor's edge. the needle's eye -
Through which the Ego-Elephant can't
Enter to drink the clear nectar water
Of the Manasa lake, mixed with moon light
And star light, cool, soft and sweet, 'Tis only
When you find a Teacher- God and when
He looks benignly on your inner soul
To wash it clean and showers His infinite mercy
On your finite self- Then your soul expands
And bursts into Infinity breaking the bonds
Of Samsara. Then the ground is ready
And the seed is sown, and Grace is granted to you.
When the lofty glance-angle of the Guru's gaze
picks up your diamond soul from the heap of dust
Then your soul burns bright, you realize
What Life is and what Love is
Which are neither matter nor energy nor mind,
Atom nor proton nor neutron, but
Something far more bright and far more subtle
Something which makes the light of the sun and moon
And the million shining stars. and the Milky Way
And Earth and Clouds and the rainbow's colours and
Beuty and Truth and Joy and Life and Love,
This realisation is your reward of the upward climbing steep
And inspiration[10] deep It comes when you cach
By the callipers of your inspiration and expiration
The subtlest ether essence of your "you-ness";
Your "you ness" and my 'me-ness'
Are between the acute angles and the corners and the chinks
Of thought and thought and breath. " He said.
I want to Him in meekness [11]
When He was bound for the North;

(I took my friends with me for witness - )
He called me near Him, an inch or two
Of space alone divided Him from me.
I offered Him incense sweet and golden lemon
And star-white garland of the freshest Mogra flowers
I was eagerness to drink his Form and fix it in my soul [12]
As the lotus drinks the sun's rays. But lo !
'Twas He drank me up with his soul-filled eyes [12]
And left not a drop behind, till drop and Ocean were unified !
He looked at me with his infinite gaze
And He poured Inifinity into my soul.
It was the Mother's gaze on the hungry calf
That had droubted and feared and fumbled and trembled and stumbled
And cried and suffered long !
Fixing His mid-brow gaze on me
In time as long as eternity
He said : "Fear not, have no anxiety
For Yogakshema ; I fix in Thee
The spiral stair-case of bright gold
By which thou shalt climb
From Thy root-force to Brahmi state !"
He then made my corruption take on
Incorruption; my imperfection take
On perfection. He said, bathing me with tears -
"My Child ! Much hast Thou wandered, long suffered much;
Lost much; lost Thy sons and all;
Now are all thy seeds of passion burned
To pop-corn; Thy soul is fried -
For the seeds and deeds of Immortality

To be sown on Thy ripe field. Rejoice
You came, and worship Him through me.
Thy Night of Ignorance is done. The golden light
Of the rising sun is a-shine on you.
Thy muscles and flesh and veins and nerves
Are purified in fire and now Thou shalt
Travel on by the Pathway to God, "Thou shalt not return".
Then lo ! as if by hands unseen
My "me-ness" was united with the Over-soul;
Then I felt this world was a garden of Joy-
All its water was holy water
All trees were holy trees
All words were the Gospel of God
And all birds were angels of His grace
And all that I ate and drank.
Was His holy eating and drinking.
He said -
"There is no going beyond His circumstances.[1a]
All are centres of His great circle.
All Paths the radii, all relations the ratio
Between His redius and His circumferance-
But He circumferance hath none.
His boundary is infinity; His bounty boundless ;
And focussed in Love, the soul looks on
And touches His infinity.
Then Love is where Death is not
As the Rose is where the worm is not ;
And Death is where Love is not
And doubt is where God is not
And the ebb and the flow of the Ocean of Love
Is Death and Life and Doubt and Faith in Man."

And then like the murmur of golden bees above
His golden words I heard and locked
Them up in my soul :
"Always, night and day
From Golden Dawn to milk-white night
Climb step by step the spiral ladder
And by breath-control through name of God
Adjust the pulley system of the Vayus[14] in you
To perfect balance. This achieved
Pierce a hole in the velvet-screen of the Bhutas within
And gain an inner focus. Though it behold thy soul.
As the Manasa lake atop the Himalayas
Reflects the star-spangled sky
And the golden pitcher of the rising sun,
So, through the pin-hole screen-hole Thou shalt behold
In Thy Inner soul the golden bowl of nectar.
Drink deep that nectar; meditate on that orange light
And make Thyself bond-free."
As the night sky gathers white clouds around
The moon's bright bowl of gold,
So I gathered his winged words
Around my soul's centre of Truth.
Now. life and death are no more to me
Then ligth and shade as children play on Kartik, nights.[15]
And Love has filled my soul and I see His face
In all that I see and love.

1) Since 1914; 2) In 1923, 3) Lady Ramabai Hall
S. P. College, Poona, 6.4.1947.

4) सहस्र द्म 5) मूलाधार 6) मणिपूर 7) विशुद्धिचक्र
8) स्वाधिष्ठाने 8) आज्ञाचक्र 9) सहस्र in rising order
10) कुंभक 11) At Nimbal in Feb. 1957
12) Sholapur, March 1957
13) Vide Prof. Damle's article in Kesari 1957
14) प्राणापान व्यानोदान समान
15) पटसावली

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# Life Of Shri Gurudeo Ranade ۞

*Shri S. N. Deshpande M. A*

## Chapter Nine

## FROM GOSPELS TO GLIMPSES OF GURUDEO.

(1) *Real happiness consists in spiritual pursuit* - Genuine wisdom and welfare are to be had only on the spiritual path. Man gets puzzled when he sees that a pious and honest man has to suffer difficulty and disappointments whereas an unscrupulous and dishonest man prospers. In view of this irony, man is tempted to take recourse to wrong path. But this is a most unwise and short-sighted step. On such puzzling occasions, one should pray God and Guru to protect and guide us.

(2) *God is the centre of all success* - God possesses the key of all success in the world. Regular progressive and devout meditation on the Name of God given by a spiritual master is capable of yielding all the good results which other processes like Hath-Yoga and Karma-Yoga cannot yield easily and with certainty.

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۞ Continued from Pathway to God, Vol. XV No 1. October 1980.

(3) *An ardent prayer is the sure way for fulfilment of our desires* - When a devotee asked Gurudeo as to whether he should observe fast for hastening the spiritual progress, he was told that he should devoutly meditate and pray God internally in the heart. External demonstration is of little avail. Even if we observe fast for hastening spiritual progress, the fact should remain concealed and the fast should be accompanied with meditation on the Divine Name.

Our spiritual efforts and meditation would be stronger and fruitful only in direct proportion with the development in our moral purity and rational stability. Ultimately it is the Grace of God and Guru that will facilitate all these things.

(4) *All work that is not contributory to spiritual life is futile and in vain ;-* Behind work there should be meditation ; without meditation work cannot be performed in a way which conduces to spiritual growth, nor is work nicely performed without having a spiritual Name of God in our Heart. Work is useless unless it is related to God.

(5) *Blame your own self for want of spiritual progress .-* There is no Divine power that ever hinders spiritual progress. It is only our weakness to which we can attribute the obstruction of progress. None can obstruct the progress of God. Whatever comes through heritage, evolution and effort should be contributory towards spiritual growth.

(6) *Spiritual urge for God has to be generated from within :-* Just as a butter-fly is attracted towards a column of light, spontaneously, so also a devotee must feel an instinctive urge or hunger to see God. The heliotropism in case of a winged

insect has got to be changed into a theotropism in man. To have this pushing devotion in our hearts, we have to inculcate an attitude of respect, gratitude and awe for the Almighty. God is like a steam-roller and we are all like small animalcules. God is like a magnet, we are like small iron particles. So, the Magnet of God certainly attracts the honest devotees through the devotional love He generates.

(7) *The Bee that touches the honey cannot fly* - It is not possible for the poor human being to love God out of compulsion. Love has to spring up from within. It cannot be manipulated. It is only after tasting the sweetness of the honey that the bee feels attracted to the flower. Similarly, man is attracted towards God only if he is fortunate enough to taste the spiritual honey.

(8) *There is a power in the Divine Name and the Spiritual Form to purify and attract the devotee* :- Sri. Ekanath Maharaj has mentioned in one of his spiritual songs that owing to his vision of God when he took a dip in the river, the river was sanctified. It is on account of this purifying capacity of the Divine Name that the saints acquire the spiritual greatness of sanctifying and making these rivers holy by their bath.

Sri. Amburao Baba happened to go once to Tasgaon in Satara District. During his camp there, one evening, he asked his disciple to accompany him to the river on the out-skirts of the village. The disciple was rather surprised, as, that was not the time for taking bath. Sri. Baba went to the river, washed his feet and returned back for his evening spiritual meditation on the Divine Name. At night during his discourse on Dasabodha, he told that he had gone to the river to purify the waters of the river which was polluted by the baths of the sinful persons.

(9) *Spiritual utterances are the results of Divine experience* - The great Gautam Buddha has expressed his experience गृहकारक दिट्ठोसी I have seen the Occupant and the Maker of this citadel of our body. " Oh, Thou the Maker of this house. I have seen Thee ", exclaimed Buddha. This is an example of the mystical interpretation of Buddhistic writings as against the annihilistic-- शून्यवादी interpretation.

(10) *God is the Creator, Preserver and Destroyer of the world:-* God is the Supreme Agent, who creates clouds and produces nectar from the disc of the Moon. Innumerable Deities on Earth do not possess this power of creation of the Sun, the Moon and the Stars. The true God is indeed He who creates the World out of nothing and who sustains it without a prop.

(11) *Rededicate everything to God* - All things come to us from God. Why then should we not surrender them back to Him ? The position we enjoy, the power we wield, and the wealth we accumulate are all due to the Grace of God. The sons and daughters and the other comforts of life are a result of His Grace. Our feelings, emotions and our thirst for the vision of God are all His gifts. So, self-surrender should be our formost duty in our pursuit on the Pathway to God. In modern times Sri. Aurobindo as we knew, has made surrender as the chief plank of his Integral Yogic Philosophy.

Let us carry our minds to the days of Jesus Christ, Mathew Luke, and St. John and we shall find bow on the night previous to the day of his crucifixion, in the garden of Gethsemane, when he was experiencing great agony of the soul, Jesus Christ prayed: "Father, if thou be willing, remove this cup from me; nevertheless, not my will but Thine, be done".

## Part Two

(1) *Woman and Wealth belonging to others should be shunned* - We should be rigidly away and detached from the women and money of others. Instead of entangling ourselves in these two allurements we should in all earnestness fix our hearts on the Name of God.

As a result of devout and sincere meditation on the Name of God we would begin to feel and experience that both the worldly and the spiritual welfare entirely rest on the Grace of God. Without the Grace and protection of our Guru and God, not a blade of grass can we move in our life.

(2) *Honest and Upright Devotion to God should be nurtured right up from childhood-* One who wishes to be a genuine devotee of God, should never postpone his devotional pursuit to oldage. Where is the guarantee that the span of life is going to be extended to oldage? ' म्हातारपणी भक्ति करु । आयुष्य काय तुझें आज्ञा धारु । Our outward body-consciousness has to be diverted over to inward self-consciousness. For this switching over to Self-consciousness, we have to concentrate our heart and mind entirely on the Name of God. The vital focus of our imagination and thinking should be directed towards the Name of God and the teachings of the Guru. The company of the

saints helps a lot to achieve this through the process of cleaning our hearts and emotions.

(3) *Faith in God is a means to achieve the real trust in the greatness of the Divine Name* - A firm faith in God is self-paying. A faithful meditation intensifies the original hypothetical faith. Genuine faith and trust is the fruit of a hypothetical faith. Every one has to attend to his spiritual meditation himself. You can never do so through proxy. One has oneself to attend to spiritual or religious practice with sincerity and honesty of purpose. Even in respect of the recitation of astronomical Mantras, for propitiation, personal attendance is more effective. Really speaking, nothing of this type s essential when one is blessed by a realised Guru with seeded Name (Sabeej Nāma).

The saint of Umadi used to tell us that when through the meditation on the spiritual Name we can please the Lord of the Universe, there is no need to propitiate the planetary deities. When the Governor of a State is accessible, it would be silly to run after the Tahsildar of a Taluka and beg of him to do our work. Similarly, when God the Governor of the Universe is pleased to Grace you, it would be unwise and foolish to waste our time in propitiating astronomical deities (or Grahas).

(4) *Divert the focus of attachment from World to God* - In the flow of time every thing wears out. Attitude of Devotion too is not an exception to this process. Sprituslly time is unreal and the present time is doubly unreal.

No body in the past has ever succeeded in making complete and satisfactory arrangements for posterity after one's death. We should therefore divert our attention God-ward and in the midst of difficulties, worries and anxieties, we should pray God for relief and do our duty undisturbed.

Owing to our luke-warm attachment for a detached outlook in life, our love and zest for spiritual life has weakened. So, we should with all persistent effort divert our attachment to meditation on God's Name.

(5) *We Should not expect a reward without deserving it* - Sri. Amburao Maharaj used to say 'Don't ask for bread unless you deserve it by your labour'. Similarly the spiritual experience should be sought only after regular, continued and long hours of respectful and loving meditation on the Name of God. The Power-House of our heart should be full with the spiritual energy produced by meditation on God's Name. Then alone the current of experience will begin to flow in.

(6) *Inward motion of the five senses* - The motor car which starts with the help of the self-starter regenerates its motive power with the help of its dynamo because it generates the energy along with the process of its consumption. There is a process of refilling and reimbursing the lost energy through sound and light during the movement of the car. Similarly, God has bestowed upon us the dyenomo of spiritual emotions and after the spiritual meditation starts in full sincerity and devotion, the process of regenerating that spiritual energy is set in motion. The only vital factor necessary is an honest, sincere, devout and continuous awareness of the Divine Name.

(7) *Contentment and peace of mind are essential for spiritual*

*Growth* - Like a pond full of fishes you cannot remain calm with a world of emotions inside. You should give free expressions to your emotions but should not overdo it. you need not care for the bodily pleasures and Luxuries. Yoke your body and mind to the service of God and saints, through spiritual meditation on Divine Name and religious and ethical reading. Peace is the resultant of the attitude of contentment in life. Whatever circumstances you have to face, accept them as the gift from God according to the measu e of your Karma.

(8) *Every thing conducive to spiritual life is moral* - Those blessed few who have the privilege of hearing the words of saints and sages would feel it a botheration to hear the worldly and futile gossip of the worldly people. Sri. Amburao Maharaj was a superman and he used to call the persons entangled in the worldly illusions as mere breathing animals. He was very particular about not wasting a breath in any thing other than spiritual meditation.

As told by the saint of Nimbargi in his 'Bodha. Sudha' the moral action is always one which is contributory to Divine Meditation. Everything that will not contribute to our growth in spiritual life is immoral. So, morality is for a worldly man the foundation for the shrine of his spiritual life

(9) *Unmotivated devotion and unselfish love should be cultivated* - In our worldly ways of life there is always the attitude of bargaining. Tit for tat, is the rule of the 20th century But, in spiritual life the process is different and quite opposite of that rule. Here in the process of meditation, one has to start with an attitude of unmotivated devotion and unselfish love

for the Name of God. The response of God is always in proportion to our intensity and genuiness of our love and devotion. With indolence, apathy, disregard and indifference at heart, if a man merely makes an outward show of devotion, he can never hope to achieve the results. We should therefore be very watchful and cautious in respect of the temptation for hypocrisy. We should cultivate real, selfless and sincere devotion to God.

Just as the process of reciprocity is common in our social life, the process of returning good for evil is essential for a spiritual aspirant. Attitude of return and animosity, rebounds and detracts us from the holy path of noble life. Hence, every aspirant who wants to walk on the pathway - to - God must make it a rule in his life to exchange good for evil and bring into practice the Biblical teaching 'Hate the Sin and not the Sinner' or as Sri. Amburao Baba used to advise return a cup of Milk for one who stelthily gives you a glass of poison. The attitude of revenge is an obstacle in the progress of spiritual life.

(10) *Absorption of mind in God should be like salt put in water* - Annihilation of thought is possible only after absorption of the mind in God. The Name of God is a symbol of divinity and when our mind gets itself soaked in the Name of God, the mental fickleness comes to an end. Meditation is a constant process of identification with Divinity. Saint Tukaram used to tell with his hands raised up 'Do not be without Nāma in the mouth' वाह्या उभारोनि सांगे तुका । नाम घेता राहू नका ॥
'The spiritual Name of God Vithoba is the essence and cream of Life'. "Remember at every breath the Name of God in any

condition of your mind and in any posture of your body. God Vithoba is following you with a gunny bag in his hand and collecting every Name of Him uttered or remembered by his Devotee." : ' माष टाकी तू सल धरिली विठ्ठलें' ।

(11) *Morality and Mysticism help each other in their evolution* :- 'God devotion' according to Gurudeo, is the highest virtue of which man is capable. It will then not be very difficult to prove that the virtues discussed in any moral treatise are merely emanations from or aspects of this supreme virtue of God-devotion.

"Intelligenece without the moral backbone might only degenerate into the cleverest form of chicanery and a mystic without morality, if such a one were possible, might only be a hideous creature who is a blot on the spiritual evolution of man. And again, just as morality, to be ratiocinative, must be firmly linked to intellect similarly, for its consumation, it must end in the mystical attitude which alone is the goal and end of the life of man." (C. S. Pp. 287-288)

(12) *The Spring of all Virtues* :- The problm of the centralisaion of virtues has been discussed throughout the History of Ethics. In Pythagoras, harmony was the highest moral principle. In Plato, wisdom, courage and temperance, were synthesised in the supreme central virtue of justice. In Aristotle the Mean became the central principle and hence, the principle of 'golden mean' waa the pith of Aristotle's philosophy. In St. Paul and in Christinity and later in St. Augustine, faith, hope and pertienlarly charity eonstitnte the fundamental virtue. In Greek language Charity means love, and love

of God and love for Humanity was the principle which St. Paul and St. Augustine aimed at. Thereafter, Spinoza expounded that Intellectual Love of God is the Central Virtue and Bentham maintained benevolence as the chief virtue. Mahatma Gandhi was the propounder of Truth and Non-Violence as the central virtues. Thus, we find that the spirit of virtues is different, according to different philosophers and thinkers. But, for the saints and sages, the central virtue as propounded by Gurudeo Ranade and his spiritual predecessors is devotion to God.

## GLIMPSES OF GURUDEO

(1) *Soul and Body* :–

"The Soul is as different from the body as the east from the west. The Soul is mirrored in the body as the sun in the lake. The body is subject to the influence of Karma, and rolls on the wheels of death and birth. It is like a piece of butter thrown in the fire of death. It lives for as short a span of time as the fly takes for lifting its wings. Throw it in fire and it is reduced to ashes; give it to a dog and it becomes a carrion; if it escapes either of these alternatives, it is reduced merely to a mass of worms. On the other hand the Atman is pure and eternal and beginningless. He is the all, impartitionable, without any actions, neither short nor long... neither light nor non-light, neither full not empty, neither form nor formless, neither joy nor joyless, neither one nor many, neither bound nor absolved. As day follows night and night follows day, on the sky, similarly, body follows body on the background of this Atman." (M. M. Pp. 54-55)

(2) *Goal of Human Life :-*

"Knowledge has taken immense strides with the growth of time. Scientific Inventions have enormously enriched the patrimony of man. The old order has changed, and a new one has taken its place. Nevertheless, the goal of human life as well as the means for its attainment have remained the same. Unquestionably, the search after God remains the even highest problem today, and a philosophical justification of our spiritual life is as necessary today as it was hundreds of years ago, (C.S.P.17)

(3) *The Only Hope for Humanity:-*

"The world is torn with dire conflicts today. There is no hope for humanity except on the basis of spiritual experience, whose power. when writ large upon the world, can assuage acerbated feelings, reconcile warring interests and make humanity a true mirror of peace, joy and glory which is in God." (Message)

(4)*Spiritual Anchorage:-*

"In the midst of great worries in these troublous times, we have to depend upon the spiritual anchorage I am sure. in God all things will be right. Let us pray to Him that He may give us strength and light to visualise His purpose."

"In the life of every person, there arise certain occasions when one has to show the greatest courage of the Soul and steadfastness in devotion to spiritual life. Very often inspite of the dark clouds and the heart-breaking thunder the face of God may appear in the lightening in the midst of suffering and sorrow." (letters)

(5) *Service of God* :-

"Our only pursuit should be to follow the will of God and meditate on Him. If we just do think, He will come to our help in all circumstances."

"So long as we are serving God, We are immortal. Our lives are in the custody of God. We may throw away our mortal coil when He wills. We cannot die so long as he wants us to serve Him.

"Spiritual life is the end not merely of my own spiritual existence, . but of Humanity at large, which is consciously or unconsciously pursuing the Pathway to God. How far we shall be able to achieve such an ideal, remains entirely at the will of God. It is only our business to wait to watch, to work and to pray. ( letters )

(6) *Man's Foolishness* - "Man in the foollishness of the contemplation of his small success regards himself to be the lord of all he surveys; he believes that he may be the master of any situation in which he may be placed and that he may compel nature any time to bend to his sovereign will, but events in life prove that these are after all false expectations and that even though a little freedom may be granted to men, in small matters, he is yet not free in the highest sense of the term. Pent up within the jail he thinks like a prisoner that he is free; but he is free only to drink and eat and not to move about. Like a falcon to whose feet a string is tied, he can only fly in a limited sphere described by the length of the tether, but he is bound beyond that region. Similarly, man may imagine that he is free to do any action he pleases,

but his freedom is the freedom of the tethered falcon." (C. S. P. 314)

(7) *Place of Moral Life* :-

"You have the field of your body with you, Why don't you raise a crop of God in this field? a Poet-Saint asks us. 'What you have to do is to go through the seven agricultural operations. First you have to employ good. silent and quiet oxen, not turbulent oxen, which will play mischief. Tranquility and self-control should be the oxen you employ for the first operation upon the field of your body. The plough is your moral consciousness and by means of that you should plough the field. Then there are certain weeds of egoism which you should clear away. And fourthly you should spread the manure of equanimity and make the field quite level. Unless you have spread out the manure, put it inside the earth, and made the ground level, the crop will not come up. So spread the manure of equanimity in order that the whole thing becomes ready for further steps. Sow the seed of your spiritual teacher's instructions. But then mere seeds would not be of much value, unless the rain pours down. The rain is your meritorious deeds. If the rain fails, the seed will be scorched away. It is the rain of your meritorious deeds which will help the growth of the seed And when the crop will grow, there will also be, superfluous growth of various weeds along with it.; Remove the weeds in the form of evil tendancies and bad deeds And then the crop becomes plentiful. When you have gone through all these operations, then by God's grace, if the crop comes up, enjoy that crop and live upon the bliss of God-enjoyment." ( P. G. K. P. 55)

(8) *Method of Meditation :-*

Sit silent, compose thy mind and make it pure and then happines will know no bounds. God would certainly come and dwell in thy heart. This will be the result of thy long effort. Meditate time after time on God's Name - Rama, Krishna, Hari. I declare that this will surely come to pass if thou hast one-pointed devotion. The uttering of the Name of God, is indeed, an easy way for reaching Him. One need not go to a distant forest. God will Himself come to the house of a Saint. One should sit at a place, concentrate his mind, invoke God with love and utter His name time after time. I swear by God's name, that there is no other way for reaching God, indeed this is the easiest of all the ways. If we only utter the name of God, God will stand before us. In that way we should meditate on Him. He, who does not present Himself to the vision of the Gods, dances when His devotee sings ... Thus determinedly and resolutely one should meditate on God by means of His Name. Let the head break off or let the body fall, we should not leave of the celebration of God's Name .. He alone who determinedly utters the Name of God, will be able to find Him (M. M. p 318).

(9) *Perfection Only Gradual:-*

"A man who starts on his journey must not expect to reach the end at once. There is bound to be a time interval, between initiation and realisation. A sadhaka who gets himself initiated by a teacher, must work and wait for attaining realsation and therefore liberation. It will require a good deal of time before he conquers his mind and intellect, devotes himself entirely to God, makes possible some definite attainment in that line and ultimately achieves divine realisation. So, initiation and realisation should not be spoken in the same breath. Perfection is only gradual ... A gardener might sprinkle water upon trees and the plants, but it is only after the spring sets in, that the trees and the plants bear fruit. (B.P.G.P. 72).

(10) *Spiritual Activism* -

We must remember that even though we are told that we should lead a quietistic life, that is only as a sort of recoil from the unreal and empty world of sense; within itself, however, it may contain the marrow of Self-realisation .. "It was thus that one who lived a peaceful life of Self-control, of cessation from activity, and of patient sufferings having collected himself, saw the Atman within himself, saw in fact everything as verily the Atman. Evils cease to have any power over him, for he has overcome all evils. Sin has ceased to or tment him, for he has burnt all sin. Free from evil, free from impurity, free from doubt, he has become properly entitled to the dignity of a Brâhmana."

" .. A man who has left off all arguement in the superiority of his spritual illumination begins to play with the Atman, and to enjoy the Atman, for that verily constitutes his action. Thus does he become foremost among those who have known Brahman." Here we are told that though to all appearances, such a person may be leading a life of freedom from the bustle of society, alone to himself in the privacy of spiritual solitude, he still has an object to play with, an object to enjoy, namely Atman. In fact, his life in Atman is a life of intense spiritual activity, and not, as it may seem to others, a life of retirement and quietude. (C. S. P. 296-297)

(11) *Spiritual Communism :-*

The Mpstics of all ages and countries have spoken the same language, as they are denizens the of same spiritual world. There are no racial, no communal, no national prejudices among them. Time and space have nothing to do with the eternal and infinite character of their mystical experience. These together constitute a band of divine musicians, each contributing his own note, and all together producing a harmony that is wonderful.

In Divine or Spiritual Communism, each man gives according to his ability and takes according to his needs, Here, there is an eternal struggle for the love of God. Every man has to gain it for himself. The experience has to come from within. A real welfare state is the company of Saints ...... (Talks).

(12) *Effect of God-Vision*

''Look at my spiritual experience. I have possessed God. Whatever I speak, God fulfils. Whatever I ask, God answers immediately. When I left off this worldly life, God became my servant. It is due to my patience that I have been able to possess God I shall now throw all my burden upon God. When I feel hungry I shall ask for food. When I experience cold, I shall ask for clothing. Whatever my mind desires, I shall ask of God at the very moment. Sorrow shall never attack our house. The great disc in the hand of God moves round about us, and wards off all evil. I have no care for absolution. I long for this worldly existence ... I have not seen anything and yet I see everything. I and mine, have been removed from me. I have taken without tkaing, I have eaten without eating, spoken without speech. Whatever has been hidden, has been brought to light . I never heard and yet all things have sauntered into my mind... I do not belong to anybody. I am not reguired to be born and to die. I am as I am. There is neither name nor form for me and I am beyond action and inaction. (M.M.p.304)."

(13) *Prayer for Universal Good :-*

"Let the Lord of the Universe be pleased with this literary sacrifice of mine, and being pleased, let Him give me this grace : May the wicked leave their crookedness and have increasing love for good. Let universal friendship reign among all beings. Let the darkness of evil disappear. Let the sun of True Religion rise in the world, Let all beings obtain what they desire. May the company of the devotees of God, who shower down blessings incessantly, meet the beings on earth ! They are verily moving gardens of wish-trees; they are living mines of wish- jewels; they are speaking oceans of nectar. They are moons without any detracting mark; they are suns without any tormenting heat. May all beings be endowed with all happiness and have incessant devotion to the Primeval Being. Let all those who live upon this work, have victory in the seen as well as the unseen !" (M M.p 139)

(14) *Significance of Anahat - Vehicle for God Realisation:-*

By collecting together all the different passages in the Dohas in regard to Anahat sound, we might come to four important conclusions. In the first place, we are told that the Anahat is resounding like a fundamental note from every pore of the body: राम रोम सुर उठत हैं । The bones of the human body constitute the wooden frame of the Tanpura, and the nerves its wires or strings, and from this body, the Anāhat shabda sounds forth like a fundamental note. In the second place, all the various musical instruments such as the drum, the guitar, and the flute are also heard in the process of meditation: In the third place, as a higher stage in this process of hearing the Anahat sound, the Name of God becomes audible to the aspirant. Fourthly not being satisfied with hearing merely the Name of God, a Doha tells us that the aspirant might be able to perceive the Musician behind the music. Where is now the necessity for going from temple to temple, asks the poet. मंदिर ढूंढत को फिरै, मिल्यो बजावन हार ? We thus see that the culmination of such processes as hearing the Anahat sound or seeing a brilliant light consists in experiencing the great God whose auricular and ocular manifestations they are. (P.G.H. pp 375-376)

### (15) *God-realisation in the Gita:-*

It will be appropriate to conclude this chapter with a review of Gurudeo's last book entitled; 'The Bhagavad Gita as a Philosophy of God-realisation'. It bears this explanatory note as a sub-title: 'Being a clue through the labyrinth of modern interpretations! It contains Gurudeo's Kinkhede Lectures delivered at the Nagpur University in 1928, but published posthumously in 1959. Gurudeo 'actually re-drafted a page just eight days before his passing away!' -; and as stated by himself, 'the original three lectures were later extended and developed into eight ....... in order to do justice to Nagpur University and myself.' Thus we have in This book the fruit of his mature judgment and study.

The treatise is divided into five parts ; I." The Relation of the Bhagavadgita to the Ancient Philosophical Systems';

II. 'Vedantic and Mystical Interpretations of the Bhagavadgita'; III. 'The Labyrinth of Modern Interpretations'; IV. 'The Clue through the Labyrinth'; and V. 'Conclusion.' Even a cursory glance at the detailed Table of Contents shows the critical, comprehensive, and systematic character of Gurudeo's commentary, not less than the searching character of his enquiry.

In his General Introduction, Gurudeo declares categorically " God-realisation according to us is the supreme teaching of the Bhagavadgita. This has not been properly insisted on by any of the great scholars that have gone by. We shall see presently how both in ancient and modern times they have produced a labyrinth out of which the only way to escape is by holding securely in our hands the thread of God-realisation ' This thesis is systematically worked out in its twenty-one chapters.

In the first three chapters, the relation of the Bhagavadgita to the Upanisads, to Sankhya and Yoga, and to the Brahmasutras is examined. The fourth chapter reviews the Vedantic interpretations of Samkara, Ramanuja, Madhva and Vallabha. In Chapter five, Jnanesvara is described as a Mystical interpreter of the Bhagvadgita. He speaks of the Jnanesvari as ' in a way super-Vedantic', and considers Jnanesvara 'not merely one of the greatest saints of Maharashtra, but also certainly one of the greatest interpreters of the Bhagavadgita that ever lived.' The most distinguishing feature of Jnanesvara's interpretation is 'his unique combination of philosophy, poetry and mysticism.' He also speaks of Jnanesvara's 'original doctrine of asymptotism, for which it would be difficult to find a parallel.'

### (16) *Asymptotic Realisation* -

Gurudeo explains in an independent section what he means by 'asymptotic realisation'. It implies, according to Gurudeo, (1) the mathematical concept of the 'asymptote' (a curve and an axis approaching each other infinitely and meating at infinity); and (2) the doctrine that perfection can be attained only gradually. 'What we find in the case of an aspiring mystic is that he goes on asymptotically approaching God the devotee attains to Godhead, falling just short of His entire Being' (Jnanesvari,xviii. 1087-90) The reason for this approximation or asymptotic realisation is the physical, the mental and other limitations of the mystic. 'So long as he has a body and mind and has to live in the world, to that extent and till that time he must fall short of complete divine attainment.' In support of this Gurudeo cites the Jnanesvari, vii. 114, 117; and xviii. 996-1008. The latter reference reads: 'Granted that all the preparation is made for the realisation of God, that one meets the Guru, that the Guru imparts to him the knowledge of the true path; granted that the seed that is sown is the best of its kind, yet it is only in course of time that a rich harvest can be reaped.'

Gurudeo adds 'Jnanesvara closes his account of the message of the Gita in a passage which it would be hard to surpass. In that passage he summarises the whole mystical teaching of the Bhagavadgita.' In it he visualises the mystic as 'a spiritual warrior, who mounts the steed of Raja-yoga puts on the armour of dispassion, and holds the sword of concentration is his hand, Equipped with these accoutrements, he proceeds to the battlefield of life ..... All this is done ultimately for the sake of winning the bride of liberation, on the Throne of Unitive Life.'

(17) *Labyrinth of modern interpretation* -

Gurudeo in this part of his book, states the views of European Indologists like Garbe, Holtzmann Oldenberg, Schrader and Otto, and exposes their fallacies. About the last, Gurudeo's refutation of untenable theories does not preclude the recognition and appreciation of what is good. 'Otto was a master of philosophy and a master of language .. . His numenistic interpretation of the Bhagavadgita is a fine interpretation and he has earned a great place .. by his doctrine of holyism and numenism.'

Then follow the 'Devotionalism' of Dr. Bhandarkar and 'Christianism' of We ber, Garbe, Farquhar and Edgerton. He closes chapter eright with the following passage of Edgerton on the Bhagavadgita:

'To the Gita as to the Christian mystics, renson is a flickering light what it calls knowledge is really intuitional perception which is not based on rational analysis. It recalls Christian teachings in its mystical anti-rational point of view, in its ardent perosnal devotional theism, its focussing of the attention within, and its conception of the final goal as complete union with God, a state of supernal and indescribable bliss and peace.' ( B G.-p 114)

We shall skip Chapter IX on 'Buddhism: Buddhiraja', but for the pertinent observation: 'But if the Bhagavadgita stands for anything in particular, it stands for optimism, particularly spiritual optimism.'

Chapter X deals with 'Activism: Tilak in a thorough-going fashion, and cites 'a very significant admission of Lokmanya Tilak regarding realisation as being higher than service. It could hardly be expected from a great activist like Lokamanya Tilak that he would recognise this value of self-realisation, but that he has done it is beyond doubt. (Vide, Gita-Rahsya. p 67) .. समाजधारणा घ्या किंवा सर्व भूतहित घ्या ही बाह्योपयोगी तत्त्वे जर आत्मकल्याणाच्या मार्गाच्याआड येत असतील तर ती आम्हास नकोत, Tilak therefore would prefer आत्मकल्याण or the realisatin of the Atman as of higher Consequence then either समाजधारणा or सर्वभूतहित (B.G.p.137) This, of course, is not the point of view which he always maintains. We are glad that the subconscious in Lokamanya Tilak has come out at least once.'

Chapter XI is on 'Detachment: Gandhi.' He writes; 'The word Anāsakti might be interpreted either as non-attachment or detachment or renunciation . To quote the very words of Mahatma Gandhi himself : 'Anasakti is the central Sun round which revolve the three planets of devotion, knowledge and work.' (Anasakti-Yoga, p.125)... Referring to Mahatma Gandhi's 'sublime description of a devotee', Ranade says : 'Not merely does he gather together utterances from the Bhagavadgita but inserts some of his own reflextions in order to present a full picture of a devotee.'❁

Then follows a synoptic view of 'Other Prominent Interpreters'.' In this group are Annie Besant, K.M Munshi Aldous Huxley, Belvalkar,Katju, Divatia, W.D.P. Hill and Radhakrishnan. The chapter is wound up from Besant's Four Lectures on the Bhagavadgita (p.123)

'But one Lord is the subject of all devotion, but one Lord is the subject of all wisdom, but one Lord is the source of all activity. One Lord and therefore one humanity; one Lord and therefore oneness through the entire body of the Lord; one Lord, one world, one brotherhood, that is the outcome of our study. Thus from age to age, from universe to universe; and where, I say again, where is grief, where delusion, when we have thus seen the Oneness" ? (M.D.M.p. 94)

### 18) *Numenism of Otto and Divinisation of Aurobindo* -

A whole chapter (Ch. XIII) is devoted to 'Numenism

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❁ The passage in question reads

'He is a real devotee who is jealous of none, who is a fount of mercy, who is without egoism, who treats alike cold and heat, happiness and misery, who is ever forgiving, who is always contented, whose resolutions are firm, who has dedicated his mind and soul to God, who causes no dread, who is not afraid of others, who is free from exultation, sorrow and fear, who is pure, who is versed in action and yet remains unaffected by it, who renounces all fruit, good or bad, who treats friend and foe alike, who is untouched by respect or disrespect, who is not puffed up by praise, who doss not go under when people speak ill of him who loves silence and solitude, who has a disciplined reason.' (Anasakti-yoga p. 126).

Otto; and the next one (Ch XIV) to 'Divinisation: Aurobindo.' These two are considered by Ranade ' very significant forms of Gita interpretation'. He explains: Both these approach the mystical standpoint very closely... Dr. Otto is famous for his doctrine of the Holy. The Holy he regards as a sui-generis category of value, beyond the categories of the Good, the True and the Beautiful. This is his original contribution to philosophy . Otto coined the word Numen to signify this category of value which has, according to him, supreme divine power lying inside it,' ... The five chief constituents of Otto's conception of the Holy are the five great spiritual emotions of *wonder, power; joy, horror* and *reverence.* 'Otto is also very careful to tell us that the Bhagavadgita is a sublime illustration of the psychology of horror.' According to Otto, the Isvara of the Bhagavadgita is a 'peculiar combination of a personal God and the world-whole. To him personalism and impersonalism do not appear antagonistic...We have a very fine parallel in the Book of Job to this doctrine of God in the Bhagavadgita. The great inscrutability of which that Book speaks is a particular characteristic of the God of both the Bhagavadgita and the Book of Job Let us, therefore, as Otto tells us, find peace in the idea that God is so powerful that we have only to surrender ourselves entirely to His 'Will,' Otto's remarks on 'Avdaita-Bhakti' are interesting :

'Whilst feeling is ecstatically roused, the believer or the lover forgets and feels his unity with Him and therefore extremely highstrung Advaita ideas can precisely give occasion for the expression of his own experience. Pralhada, the typical representative of the warm personal Bhakti, experiences him-self completely as one with, and undistinguished from, Purusottama.' (B.G.p.160)

Otto's observations on self-surrender to God are equally illuminating He bestows 'high praise on the author of the Bhagavadgita for having written one of the most beautiful of the verses in the whole of the spiritual literature' :

'Give up thy sorrow; fight in the knowledge that thou hast not the power to carry out thy human work, but my work, as my instrument. Thou art nothing but an instrument, that is, an instrument for the most frightful at the same time sublime majesty of God Himself'. (B.G.p.162)

'These words should be called the Carama Sloka (चरमश्लोक), the highest verse of the Gita'.

Turning to Sri. Aurobindo, Gurudeo considers him 'the most distinguished modern interpreter who shows that kind of philosophic grasp of problems, which might be expected from a close student of contemporary thought.' Summing up Aurobindo's six points in the interpretation of the Bhagavadgita, he says. 'In the first four, he goes entirely against the general orthodox interpretation of the Bhagavadgita, so far as ethics and practical life are concerned, and in the last two, he makes points which might be approved even by old orthodox interpreters.' All these views are succinctly stated by Sri Aurobindo in his Essays on the Gita (Second Series, pp.1-2).

"The Gita is not a book of ethics but of spiritual life. It teaches not human but divine action; not the disinterested performance of duties but the following of the Divine Will; not a performance of social duties but the abandonment of all standards of duty ( Sarva-Dharman ) to take refuge in the Supreme alone, not social service but the action of the God-possessed, the Mastermen, and as a sacrifice to Him Who stands behind Man and Nature (Essays p. 43); thus rising to the great finale of supreme self-surrender to the Master of Existence.'.........

(19) *Gurudeo on the Philosophy of Mahatma Gandhi* -

In his Preface he remarks : "I thought there could be no better way of developing the subject than by first giving an account of the conception of the Spiritual Life in Mahatma Gandhi, who is a luminary of the first magnitude, not merely for Ahmedabad, but for the whole of India and the world, the one aim of whose life was to bring all humanity together under a banner, which we might style 'One God, One World, One Religion."

Gurudeo's view of Mahatma Gandhi is at once refreshing and edifying; and it also falls into line with his general treatment of mystical life. He first deals with Gandhijis 'doctrine of God'; second, his 'conception of moral and spiritual virtues'; third, his 'spiritual pilgrimage'; fourth, 'the dark night of the soul'; and fifth, the 'intimations of spiritual realisation to which he attained during his career.' Interesting as all these topics are, we must be content, here, with only a few observations, supplementing what was said in the last chapter. We shall give a few excerpts by way of illustration. Gurudeo quotes Gandhiji's own words on 'Guru' and 'Rama nama' : these two being central to both his own and Gandhiji's faith.

'I believe in the Hindu theory of Guru and its importance in spiritual realisation'; writes Gandhiji in his Autobiography (p.113). 'I think there is a great deal of truth in the doctrine that true knowledge is impossible without a Guru. An iperfect teacher in mundane affairs may be tolerable, but not so in spiritual matters. Only a perfect Jnani, a Seer deserves to be enthroned as Guru.' In the Young India (3.12.1925) he also wrote: 'I must therefore warn all against accepting imperfect ones as Gurus. It is better to grope in the dark and wade through a million errors to Truth than to entrust oneself to one who knows not that he knows not.'

'Meditation on Rama-nama', writes Gurudeo 'must proceed from the heart and not from the lips . Rama-nama is actually like a living stream and not like a reservoir of water' It is a source of power.' Gandhiji writes in the Harjan (13. 10. 1946) : 'I have said that to take Rama-nama from the heart means deriving help from an incomparable power. The atom bomb is as nothing compared with it. This power is capable of removing all pain.' In the Young India (Vol. II, p. 65) he declares : 'With my hand on my breast, I can say that not a minute in my life am I forgetful of God' and in the Harijan (29. 6. 1947) 'A devotee of Rama may be said to be the same as the steadfast one (स्थितप्रज्ञ) of the Gita. He will live in the consciousness of the soul within, and look to the care, first and last, of In-dweller. Such a man will take God's name with every breath.'

Gurudeo and Gandhiji were alike in this respect: both in the matter of faith and practice. It is immaterial,' therefore, whether we quote the words of the one or the other. In terms of practice, Gandhiji writes (Young India, 10.6.1926): 'One minute may be enough for some. 24 hours may be too little for others... For us ordinary mortals there must be a middle path between these two extremes ... Hence have all religions set apart times for general devotion.' On another occasion, he said (Young India. 23.1.1930) 'Any amount of repetition of Rama-nama is futile if it fails to stir the soul .. It must be in clear response to the spirit which hungers for it. And even as a hungry man relishes a hearty meal, a hungry soul relishes a heart-felt prayer.' Finally, 'I have but shadowed forth my intense longing to lose myself in the Eternal and become merely a lump of clay in the Potter's Divine hands, so that my service may become more certain, unin errupted by the baser self in me. ' (Young India, 17.11. 1921).

It is still more interesting and more directly approprate to our study to follow Gurudeo on the 'Spiritual Experiences' of Gandhiji from the mystical point of view. He divides this aspect into three stages - (i) the Inner Voice (the Anahata sound of mystical experience); (ii) messages from the Inner Voice, and (iii) the actual words of the Inner Voice.

We have noted before some statements of Gandhiji in respect of. (1) We might preface what follws with his confession and aspiration: 'I lay claim to nothing exclusively divine in me. I to not claim prophetship. I count no sacrifice too great for the sake of seeing God face to face. The whole of my activity, whether it may be called social, political, humanitarian or ethical, is directed to that end.' (Young India, 11.9.924).

Gandhiji declared that we get glimpses of God particularly in moments of crisis : 'a vision of Him who is guiding every one of our steps in life' (Harijan, 9. 8. 1939). On one such occasion he declared 'It has come from the recesses of the heart where dwelleth the Innermost. It is He who has given it. It was born at the end of infinite travail.' ( op· cit. 22. 9. 1940)

Lastly as to articulation : 'If there is clear indication, as I claim there is, of the Inner Voice, it will not be gainsaid' (Delhi Diary, 12.1.1948). 'The first question that has puzzled many is about the Voice of God What was it? What did I hear? Was there any person I saw? If not, how was the voice conveyed to me? These are pertinent questions.

'I saw no form. I have never tried for it. I have always believed God to be without form. But what I did hear was like a Voice from afar and yet quite near. It was as unmistakable as some human voice, definitely speaking to me, and irresistible. I was not dreaming at the time I heard the Voice. The hearing of the Voice was preceded by a terrific struggle within me. Suddenly the Voice came upon me. I listened, made certain it was the Voice, and struggle ceased. I was calm. joy came over me. This was between 11 and 12 midnight.' (Harijan, 8. 7. 1933.)

The following is an abstract of the 'Annual Address' Gurudeo Ranade delivered to the Nagpur Philosophical Society, in 1924. It is reproduced here because it succinctly states Gurudeo's philosophical position, and it is not found elsewhere in his published works.

## *MYSTICISM*

The lecturer described a true mystic as one who holds his tongue, shuts his ears, closes his eyes, and enjoys God in his heart. The mystic has the ineffable spiritual experience of direct contact with Reality. If he speaks at all, it is to edify the few who are fit to hear his message. A mystic may also be one who enters into the affairs of humanity and finds God therein. He held that mysticism was not opposed to reason, and that the claims of mystical experience are not contradicted by the verdict of Philosophy. He held that mystical experience was an affair of the heart to which the intellect might contribute its quota. The function of Philosophy is to put a ring-fence round mysticism to prevent the inroads of stray cattle. when Philosophy serves these functions, then Religion and Philosophy join hands ..

Then he referred to the distinction between mysticism and agnosticism. The agnostic believes that Reality is unknowable, and so ceases to make any effort to know it. Unlike that, the mystic holds that it is realisable, and so makes an eternal pursuit after Reality. Even in the midst of all the pride and self-satisfaction of the non-religious life, great moments of crisis may come, when the desire is born to penetrate to the heart of Reality.

Mysticism is the Philosophy of experience. The lecturer explained that by experience he did not mean the ordinary experience of Locke and Hume, but the anubhava (अनुभव) or experience of Self-Realisation that Sankara Speaks of. He referred to Lord Christ, St. Paul, and St. Thomas a Kempis as superb specimens of mysticism, and urged that, if Christianity did not recognise mysticism, it would cease to be so altogether.

Therefore, he held that the true Pathway to God is psychological and not intellectual or conceptual, and that God can only be realised within us. In support of this, he quoted from several mystical works of Asia and Europe, of ancient and modern times, as all showing that the true Pathway to God is psychological.

At this stage, he distinguished between the psycheological and the hetero-paychclogical, and said, this was not a new distinction, but only a new name for an old one, between the 'what is' and 'what is not' of Parmenides, between the Phenomena and Noumena of Kant, between the Reality and Appearance of Bradley.

Then he passed on to the epistemological problem of what should be the criterion of Reality. He said that many different answers had been given to this problem in the History of philosophy. He classified the most important of these under three heads as follows:

(1) The theory of Coherence of the Idealists; (2) The theory of Idependence of the Realists; and (3)The theory of Utiltiy and Satisfaction of the Pragmatists. As opposed to all these, and as superior to and including them all, he claimed that the true criterion of Reality is Beatification or ecstatic bliss of the mystics, the bliss of the enjoyment of the Divine. In this connection he alluded to the famous five-fold ( पंचकोश )

distinction in Sankara, between the different kosas which, he said had been crudely misrepresented by the Theosophists as different bodies or planes of existence. He held that they referred to different psychological states in the pathway of the soul to the goal of true Self-realisation.

The Beatific Calculus of the Taittiriya Upanisad measures the highest bliss in terms of the unit of phenomena happiness, namely, that of the strongest, swiftest. richest, purest and bravest souls, whice is higher than the bliss of even the angels or gods. In this criterion of Beatification, other criteria, such as those of Coherence, Independence and Satisfaction are included and sublimated. He pleaded that this mystic Beatification should not be confused with merel hedonic pleasure or pragmatic satisfaction.

Then he added other marks of this criterion of Beatification, like objectivity. Divine enjoyment lasts not for a moment only, but is everlasting. Though it is true that mystics may pass through great climaxes of experience, yet the true mystics see always without even a moment's faltering.

Next he raised the question of how mystical experience can be claimed to be objective, while it is subjective and psychological. He answered it by saying that it is objective and universal, because all mystics, irrespective of race and creed, talk in the same tongue. He said that, while there may be ten percent of difference among them, there is ninety percent of unity and continuity. Subtracting all psychological and temperamental differences, there is a grand unanimity of testimony on the part of mystics, in every rank of life and of every type and variety. So he pleaded that myticism should not be confused with occultism and such abnormal phenomena as clairvoyance, clairaudience, and so forth, emphasised by Theosophy and other sister systems. The mystic believes in God and not in ghosts. He lives in the world, as others live, and may mix even in the affairs of life, but his eyes are set on God. If we realise that this one God is common to all, then we will find therein the happy and only solution of all our many problems and differences.

Referring to the teaching of modern psychology, he claimed that, just as intellect, feeling and will do not contradict each other but combine in unity of personality, so the three great paths, which the Bhagavadgita mentions as trodden by the pilgrims of God, viz., the jnana, (ज्ञान) Bhakti, (भक्ति) and karma (कर्म) ways. correspond to thet hree-fold psychological analysis of human nature and combine in the perfection of man. Wisdom, devotion, and goodness, each with its distinctive emphasis, all coalesce in the true and perfect Pathway to God.

He said that it was a narrow and difficult path and that there may be much weeping and ghashing of teeth in the way, agonies of soul, clashes of individuals, and national, and even cosmic catastrophes. He, who can and does ascent through all this to the summit of God, is the real mystic. In the words of Tukarama:

'Let us see God, let us see God,
Let us stand on the top of Reality;
Let us see God, let us see God,
And let us be afraid of none.'

(M.D.M.p217-220)

देव पाहो देव पाहो । उंच ठाई उभे राहो ।।
देव देखिला देव देखिला । तो नाही कोणा भ्याला ।।
देवासी कांही मागो मागो । जीवभाव त्यासी सांगो ।।
देव जाणे देव जाणे । पुरवी मनी चिये खुणे ।।
देव कातर देव कातर । तुका म्हणे अभ्यंतर ।।
तुकाराम वचनामृत पान १३२ अभंग ३९५

*Gurudeo's Translation*

"A servant of (God) is afraid of none. He entertarins no fear of any person or thing He who has seen God will ask what he likes of God Him Self. He who has seen God knows that God will fulfill all his wishes. He who has been God knows that God cuts off his inner desires as with a fair scissors".

* * *

# Chapter Ten

## From Ideo logical Meditation To Integral Mysticism

Gurudeo Ranade studied Bhagavadgita most critically and comprehensively since his lectures at the Nagpur University delivered in 1928 known as 'Rao Bahadur Bapu Rao Dada Kinkhede Lectures'. He writes 'The three lectures delivered at the Nagpur University were later extended to eight at Allahabad and Delhi'.

The Nagpur University have published the eight lectures in to a Book form in 1959 after the passing of Gurudeo Ranade in 1957. They have named the Book of Gurudeo 'The Bhagavad-Gita as a Philosophy of God-realisation, being a clue through the labyrinth of modern interpretations". In this Book in Chapter XIX he has given the 'Methods of Meditation'. The Ideological Method which he has referred to in this chapter has been his special contribution for making the progress on the spiritual path easier and more effective. Hence, after a deep and prolonged study of Bhagavadgita he had a plan to write a book known as 'Dhyana Gita' But unfortunately that was not to be. Later, one of his disciples Sri.M.S. Deshpande prepared a book of the same name duly elucidated and Translated by him and published by Bharatiya Vidya Bhavan in 1972.

In view of the title of this chapter I am giving below some extracts from Gurudeo's Book on Bhagavadgita which throw light on the topic of 'Dhyana Gita'. This will facilitate the aspirants to fulfil the expectations of Gurudeo in respect of Spiritual Meditation and realising the ultimate end of Integral Mystical Experiences in life. The use of Dhyana-Gita is for the purpose of meditation. Three-fold arrangement of Dhyana Gita is possible because of the three facets of human faculties-intellect, feeling and will corresponding to Metaphysics, Ethics and Mysticism. After the aspirant is initiated by a realised Spiritual Teacher with a Sabeeja Nam (सबीज नाम) and after the aspirant attends intensely, devoutly and regulraly to spiritual meditation, a fourth faculty known as Intuition is awakened. In view of this the three aspects in which the Ideological Meditation on God has to be pursued includes Mysticism as the last aspect. According to the psychological cycle leading from knowledge through feeling to action, the aspirant first understands, then after conviction through intellcetual process begins to feel an attraction for God. Thus, his eagerness and desire to realise God propels him to act on the spiritual path. Right effort is the outcome of right feeling and right feeling is the result of right knowledge. So, right effort is essential for effective meditation.

## Metaphysical Method

Contemplation on the great qualities of God and Atman will result in noble emotions of Love, respect, awe and wonder etc. This will attract the aspirant to God. The emotion of Devotion can bring about the unity of aperception between the subject and the object. And Knowledge or Wisdom deepens the emotion. The true nature of the Self is Brahman and the mental and physical imperfections are illusions. The original divine glory can be attained by contemplation on God. With this analysis and knowledge, the aspirant will develop an attitude of disgust for physical pleasures and his attraction for them is lessened and then the devotion is intensified.

Everything excepting God, however great, glorious and pleasing is mere illusion and dream. This conviction will result in renunciation and detachment from worldly values and thus the intensity of love for God increases.

## Moral Method

*Meditation on Virtues, Individual and Social* :- "The conception of ideolgical meditation sprang in my own mind, but the idea of moral meditation came to me from other sources. Now what is moral meditation ? There are many persons in this world who do not regard God as a Personal Being, who do not believe in God at all, but who believe in ethical values. Let them contemplate on God as ethical values. In the year 1908 when I had been to Shanti Kunj in Benaras along with prof. E. A. Wodehouse, I met there two persons of the Theosophical Society, Mr. Samant and Mr. D. K. Telang. Mr. Samant was a very fine man and we had a heart-to-heart talk. I already had some spiritual experiences at that time, and therefore, whatever he said was to me of great value. He said, "The practice in Esoteric Section of our Theosophical Society is to contemplate on virtues." "Upon what virtues do you contemplate?", I asked. He quoted the first two verses of the sixteenth chapter of the Bhagavadgita. We have already seen how from four different chapters the Gita has gathered together different series of virtues. Most probably as I had already got some spiritual experience, even though I was not a theosophist, Mrs. Besant admitted me to the Esoteric Hall. Contemplation on these virtues is what inclucated in this Esoteric Section of the Theosophical Society. This is a very healthy principle. For the sake of such meditation we might select a few of these moral virtues and try to inclucate them firmly in our mind.

1. Fearlessness, 2. Purity, 3. Self-Control, 4. Equanimity, 5. Equality of life, 9. Bravery, 7. Compassion, 8. Humilty, 9. Forbearance. For example, if you want to develop the virtue of fearlessness, you should try to do one fearless action every day. After a number of days you will find that, that virtue is gathering force in you. There is also another method for the stabilising of a particular virtue in our mind. I had recently a conversation with another old member of Esoteric School of the Theosophicol Society, Mr. Dastoor at Nasik, who told me that if we wanted to develop a particular virtue we should harbour it in our mind for three months. What did Buddha contemplate on except these social and ethical virtues? He could not contemplate upon a non- entity. What did Patanjali suggest in regard to the contemplation on such moral virtues as 'Maitri, Karuna Mudita and Upeksha'? (मैत्रा, करुणा, मुदिता & उपेक्षा) Our mind becomes pure, he tells us, our mind gathers a force and a power, when we concentrate upon such ethical conceptions as sympathy, compassion, contentment and detachment. In a celebrated Sutra, Patanjali has alos advised us to contemplate an Ananta, the thousand hooded serpent-God who

holds the worlds securely on his crest, if we want to develod the virtue of 'Sthairya' (स्थैर्यं) stability" (B.G. pp 245-247)

" Even Aristotle, the great author of Nicomachean Ethics, tells us' 'No virtue could be contemplated on unless we have practised that particular virtue day after day in our life. In that way habit becomes character, as Aristotle tell us. This is exactly what the Theosophists did. A great modern psychologist, William James, has told us that even though we may not believe that God and freedom and immortality are real, let us act from day to day as if they are real, and one day, they will become real for us. The practice of ethical virtues is higher than these metaphysical ideas. Tulasidasa uses the exssions 'Nirantar (निरतर) and Bahukarma' (वहु कर्मा) as helps ot our stabilising these virtues in us. So great is the velue of contemplation on moral virtues which we have noticed. They may not take you to God. They will give you the gun-powder; only a spark might be required and then there might be a spiritual explosion. Thus this moral meditation also is of great value. " (B. G, p. p 247-248)

## Mystical Method

"Let us now pass on to the third method of God realisation, We have hitherto spoken about the ideological method and the moral method which are suitable more or less for philosophers and moralists; but the mystical method I am going to expound is suitable for any human being according to the level of his qualifications and ideals. This is a very practical method and has been practised by all great aspirants.

What we have to do here; however, is to distinguish the relevant from the irrelevant. I myself had known about this method in my boyhood when I used to recite the Bhagavadgita and began to practise it at the age of eighteen. I shall stress here some points which might be useful for beginners, seekers as well as those who have made some advance in their spiritual realisation. Under the mystical method, we shall deal with four points. There is a physiological element in this mystical method, then there is what we might call a psycho-ethical element, thirdly there is the devotional element and finally, the element of Grace. When all these are fully, present, we might say that the mystical method has achieved its purpose.

(a) Physiological Element:- what is meant by the physiological element in the mystical method of realisation? It has been customary among people to suppose that it is the posture or Asana which has got everything to do in the matter of meditation, it is not so at all. Many people have speent their time and labour for many years in the performance of Asanas in the hope that they might be able to achieve their end. This method of postures cannot take us far in achieving our spiritual end. But it has its own use of which we must take advantage. We hear of our Prime Minister Shri. Nehru performing 'Shirsasana' (शीर्षासन) and thereby filling his own body and mind with energy which is really wonderful. I have also seen other Asanas being perfomed and great energy of body and mind being achieved. But the energy of body and mind does not mean either moral energy or spiritual energy, so that the method of postures fails in the achievement of our spiritual ideal. The moral energy might be dependent to a certain extent upon mental energy, and people might become more or less moral, but the spiritual experience is sui generis and cannot be given by the method of Asanas alone. Patanjali in his Yōgasutra has told us that the only Asana that a Sadhaka should perform is one in which he can sit or lie down for a long time and at the same time fill himself with joy in such a way that he may not be required to move from his seat: (स्थिर सुखमासनम्।) Sthirasukhmasanam (II.46) . Any Asana, therefore, in which we can continue our God-meditation for a long time and in a happy mood is the Asana that is useful for us. I have myself used four or five different Asanas in my early spiritual career, but that Asana alone has value which enables us to sit for a long time in our contemplative mood.

The second point in the physiological element is breath-control. A good number of things barring probably the highest have been achieved by breath-control. We have heard various recipes for breath-control. A good number of Kumbhakas (कुम्भका) have been regarded as having some function to perform in the matter of God-realisation. They might, like the Asanas, put the mind in a certain equable mood, no doubt, but in themselves they cannot lead to spiritual realisation. In the Upanishads we are told about ऊर्ध्वं प्राणमुन्नयत्यपानं प्रत्यगस्यति। मध्ये वामनमासीनं विश्वे देवा उपासते (Ka. up V. 3.). Between the up-going breath and the down-coming breath there is a beautiful or dwarfish God, Vāmana,(वामन)whom all the gods adore. We have heard of a method suggested by Ignatius Loyola that each of the words in the Lord's prayer beginning with "Our Father which art in heaven, hallowed be Thy Name" should be interspersed with an incoming breath and an out-going breath. So also there is a method suggested by the Bhagavadgita in that cryptic utterance, प्राणा पानौ समौ कृत्वा नासाभ्यंतर चारिणौ (V.37). It was in the year 1905 when Lok. Tilak was speaking and Dr. Garde of poona was presiding at a summer lecture in Poona that Dr. Garde who, as you might be knowing; had dedicated his life to spiritual realisation in his own way, invited the audience to find out the meaning of the expression, प्राणा पानौ समौ कृत्वा, which was highly thought-provoking. The Prana and Apana must be equalised. Any one who has tried this experiment will see that they are generally never equal that one is always longer than the other, and it is only when Prana and Apana become equal that a mental qualibrium is created. Sometimes it also happens that both Prana and, Apana might stop altogether a Kevala Kumbhaka might be produced and the man might live without breathing. This state would certainly be useful for spiritual contemplation. Samkaracharya has said that there might be a thousand kinds of Kumbhakas but the best of them all is the Kevala Kumbhakas सहस्रशः संतु हठेषु कुंभाः संभाव्यते केवल कुम्भएव (Samkara: Yogataravali, 10).

Then the third point in the physiological element is that of sight we are told by the Bhagavadgita that we should look at the tip of the nose(Nasikagra) what is meant by 'Nasikagra? Evidently there are two meanings; it might mean either the tip of the nose or the top of the nose. They are both useful only so far as they would draw the sight of the man from the external objects to something internal which he wants to see. But 'Drusti' ( दृष्टी ) or sight by itself and in itself is not of much consequence. Our sight must be directed to the spiritual object of perception, but not to the of physiological tip of the nose, either up or down. That is intended only to fasten the mind and to make it a little composed, and to draw it away from the objects of sense-perception. No further value can be attached to this process of looking at the tip of the nose or the root of the nose. So far then about the physiological element in the mystical method.

(b) *Psycho-ethical Element* :Let me now proceed to the psycho-ethical element in the mystical method. This is rather important, because without it no spiritual realisation is ever possible. (1) The Bhagavadgita in a very famous passage tells us that the objects of our senses must be sacrified in the senses, that senses must be sacrificed in breath, breath in mind and mind in Atman:" ( Refer verses 26 & 27 in chapter IV of Bhagvadgita.)

It is only when this kind of 'sacrificial process' scarried on from point to point and Atman reigns supreme that we may be said to have reached a very powerful stage in the mystical life. (2) Speaking from the ethical point of view, Kama may be regarded as the chiefest enemy of man. To conquer Kama is a most difficult job and he who has been able to conquer it will make easy progress on his spiritual path. We are also told that this Kama or lust takes its seat in the senses; mind and reason or intellect. The Bhagavadgita also tells us about the sorites of passions lust, rage, infatuation and ruin. ( "Refer verses 62 and 63 in chepter two ot Bhagwalgita. ) "So Kama is the chiefest enemy which must be first conquered. What in modern physho-analysis is regarded as a powerful element in human nature must be conquered, if moral and spiritual progress is to be made. Even to talk about lust, as the psycho-analysts do freely, would it self be an act of lust. The Bhagavadgita has no difficulty in saying that as a mirror may be covered by dust, as fire may be covered by smoke or as a foetus might be covered by amniotic membrane, even so our spiritual life may be covered by lust (III.38-39). We have to drive it away; then alone would the Atman be born. (3) Further, the Bhagavadgita speaks of the great value of concentration for the process of meditation. It is a very important element which almost everybody, who practises meditation, tries to achieve: Any man who by looking with in finds that his mind is wandering all round must turn it away from all objects and ideas and concentrate it on the one object, namely, God. Just look at these conditions. Let our mind be composed; let fear be away from our mind; let there be no regnant emotion in our system. Then alone would we be able to concentrate on God. All these, however, are negative elements. About the positive elements we shall speak presently. But even these three, drawing the mind away from the objects of sense, would constitute some equipment for spiritual achievement. (4) Finally, the Bhagavadgita tells us that even though we may seem to have conquered our senses and mind, the flavour for sensual and sexual enjoyment remains, and like the cat in Aesop's Fables would throw away the guise of a woman and pounce upon the mouse. The inner flavour, therefore, must be destroyed and this cannot be done without a previous vision of God. रस वर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते । (II 59). The word Para (पर) has two meanings; either it might mean that God is above Rasa, or it might mean that God is the enemy of Rasa. In either case, we have to note that in order to reach the pinnacle of spiritual life the sub-conscious flavour or Rasa which lies latent in our mind must first be destroyed, and this cannot be done without a previous vision of God."

(c) *Devotional Element:-* We shall now pass on to the devotional element in the method of mystical meditation This is very important. What is the use of merely looking at the tip of the nose or even controlling breath or trying to purge the mind of all sensual and sexual ideas ? Unless we feel an earnest devotion to God, i. e. Bhava or Bhakti, nothing would be of any avail whatsoever. In one famous passage the Bhagavadgita sums up all the elements that are necessary for the success of devotional meditation. Let us recall to our mind the lines: अनन्य चेताः सततं यो मां स्मरति नित्यशः । तस्याहं सुलभः पार्थ नित्य युक्तस्य योगिन : ।। (भगवद्गीता VIII. 14) We are told in this verse, in the first place, that we should be inspired with one-pointed devotion towards God. We should have no other object of attachment (अनन्यचेतस्त्वम्).Then secondly, we are told that we must practise meditation without sacrificing a single moment 'Nityasha' (नित्यशः) and finally we are told that this must be continued from day to day, month to month and year to year to the very end of our life (नित्ययुक्तत्वम्). These are exactly the three requisites which Patanjali has spoken of in his most famous Sutra: सतु दीर्घकाल नैरन्तर्य सत्कार सेवितो दृढभूमिः । (पातंजलयोग सूत्र I. 14.) When all these things have been accomplished, then alone does the success in spiritual life become assured. We must not, however, fail to note that Bhava or Bhakti, an unexplained and inexplicable love of God, is a fundamental requirement: meditation from hour to hour and day to day and even concentration on the name of God are of secondary importance. The Bhagavadgita further tells us that unless there is the element of 'Sharangaman' (शरणगमन) or surrender in our devotion and unless we resign ourselves completely to the Power and Will of God, no great achievement in spiritual life is possible तमेव शरणं गच्छ सर्वं भावेन भारत (XVIII. 62). Finally, the Bhagavadgita tells us that it is only through one-pointed devotion to God that one may be able to know Him, See Him and enter into Him. This constitues the devotiotnal element."

(d) *Element of Grace:-* The last element necessary for the success of our spiritual meditation is the Grace of God. It is not simply by performing our devotional acts that we may be able to achieve our highest goal. God must be moved and it is only when He is moved that He will move the world by His Grace. There are three points in this element of Grace as we may be able to see from the Bhagavadgita. Let us quote three important utterances in this connection:-

(१) ददामि बुद्धि योगं तं.... X, 10
(२) तेषामे वानु कंपार्थम् ... X. 11
(३). तत्प्रसादात्परां शान्ति. . XVIII. 62

So the Grace of God descends upon the aspirant who is nearing his perfection in three stages. In the first place, God gives a particular bent to his intellect and volition a stimulus and a direction in which he mightwork. That is 'Buddhiyoga' (बुद्धियोग) Secondly, after he has worked unceasingly in this direction for a long time, he becomes the recipient of God's 'Anukampa' (अनुकंपा) or compassion. And finally, God crowns his efforts with the gift of His blessing. (तत्प्रसादात् परां शांति स्थानं प्राप्स्यसिशाश्वत ।) (XVIII. 62). God actually delivers His goods. It is only when the aspirant has passed through all these three stages, namely, 'Budhi-yoga, Anukampa and Prasad, that we might say that the Grace of God has fully descended on him." (B.G. -pp. 245-256.)

Form the above extracts we can know that the Grace of God is the ultimate factor for God realisation. Gurudeo did refer to the intermingling and inter dependent requisites from realisation of God by the Devotee. "There is a fine intermingling and interdependence among them. In the course of their gradual evolution, each helps the other and is being helped by the other. Thus, they go on evolving and re ch perfection only after mingling and losing themselves in the Eternal Perfection viz. God." (R. L. L. p 207 as refered to in Dhy and Geeta p. 35).

## Intellectual food for Idealogical meditation in the words of Gurudeo

(1) *God is the unmoved mover of the whole universe*-

God is the mover of the world. The forces of nature are merely his bond-servants. We are reminded of Aristotle's dictum that God is the unmoved mover of the whole universe. We are also put in mind of the famous passage in the Upanisad (अहं वृक्षस्य रेरिवा ।)."I am the mover of the tree" and so on. And the tree goes on in its individual and universal aspects to be regulated by the mover of the body and the mover of the world who are ultimately one. Jnanesvara also gives us some illustrations in which God's cosmological power is exhibited. It is God who commands the sun to follow a particular order every day during all months and seasons. Canute, the great king, rebuked his flattering courtiers by pointing out to them that the order of God in nature was superior to his own. God orders the wind to move ceaselessly on; He orders the earth to bear the burden of all the creatures upon her surface. Unfortunately, sometimes there are earthquakes also, but even they are due to the Will of God. He orders the mountains not to move from their places, and he tells the ocean not to overstep its boundaries. So God's power pervades all these natural forces. Also we will not be far wrong if we say that God is the sum-total of all the forces of nature. When we look at nature, we see that the Order which governs it is nothing else except the Will of God. Also if we look at the matter even physiologically, we see that our exhalations and inhalations are themselves due to the Order of God, and when God desires that we should have final exhalation, we do finally exhale and there is no further inhalaiton. Death is thus itself due to the Will and Order of God. All these things show that God's omnipotence is every where and this omnipotence is, according to Jnanesvara, one supreme cosmological argument for the existence of God. (B. G. p. 59-60)

(2) *The Flood of Illusion* (*Mayanadi*) -

Jnanesvara's description of the flood of illusion is a very wonderful one. The concept of Maya, which Samkara-had inaugurated, finds its best poetic expression in Jnanesvara. He speaks of the course of Mayanadi which starts from the precipice of Bhrhman, which he calls Brahmacala (ब्रह्माचल) or Brahmagiri (ब्रह्मगिरी).Who will not be reminded of the Brahmagiri mountain at Tryambekesvara (त्रम्त्रकेश्वर) around which Jnanesvara's father with his four children used to make peregeinations? The reference to the Brahmagiri seems to be a definite personal one. Issuing from the precipice of Brahman, therefore, Jnanesvara tells us, as the river moves on, it produces bubbles in the shape of the element which appear on its surface. It is further augmented by the rain of the qualities. The qualities send showers of rain into the flood and increase its flow. In this flood, as it moves on, there are whirlpools of hatred and windings of jealousy. and huge fishes in the shape of moral aberrations Pramadas (प्रमादा ऽ) swim inside the flood. The flood in its motion carries off the small hamlets of restraint and self-control which are situated on its two banks; it breaks its waters upon the island of sexual enjoyment which is a resort of an number of creatures so that all these creatures ultimately are destined to be drowned in that great flood. Jnanesvara very intelligently refers to the different kinds of Pramanas. One does not know how far he had studied Nyaya philosophy, but certainly here he makes mention of two important Pramana's, namely, reason and scriptures (बुद्धिप्रामाण and शब्दप्रामाण). Of those who are dependent upon their reason trying to swim across the river, no trace is left in the course of their swimming, and they sink in the abyss of self-conceit. The sacred scriptures are merely huge pieces of stone which a man fastens to his chest and thus being heavily laden, he falls into the mouth of the whale of arrogance. बुद्धिप्रामाण and शब्दप्रामाण having been thus disposed of. Jnanesvara tells us in a general way that other means of swimming across the river, that is, other criteria or Pramanas are only sure ways of destruction. Ultimatelyno intellectual criterion enables us to escape the Mayanadi. Finally, if we want to cross such a terrific stream, we must have a steersman in the shape of a spiritual teacher. We must have a rudder in the shape of devotion, which conception we take the liberty of introducing in the description. We must travel on the sure raft of mystical experience. It is only when these three things meet, namely, the spiritual teacher, devotion and mystical experience, that we have the possibility of crossing that great flood of illusion. But one very extra-ordinary phenomenon takes place in the course of this flood. It disappears as soon as we begin to cross it. As we have noticed beforet hat when the Sun of Absolute Reality rises, there is nothing left for him to illuminate; similarly here, in the case of the flood of illusion, It so happens that as soon as we have begun to cross it, no water remains to cross. (B. G. p. 61-62)

### (3) *The Search of God through Miseries.*

Jnanesvara's description of the search of God through miseries can hardly be paralleled by similar descriptions, reminding us as it does, at two different places of certain Hindi songs, especially the poems of Kabira the parallelism of which we have discussed elsewhere, Jnanesvara tells us that our life might be regarded as a boat with a hundred holes. Kabira had spoken of टूटा नाव ऊपर जा बैठा which we have discussed elsewhere in our explanation of the song रे दिल गाफिल गफलत मतकर एक दिन जम आवेगा। Who can keep his body bare, asks Jnanesvara, when missiles are being hurled at him every moment? When a conflagration is raging all round, as happened once in the Khandava-vana, (खांडव वन) who can hope to remain enclosed inside it? Our best endeavour should be to get ourselves out of that conflagration as early as possible. Then Jnanesvara tells us that life indeed might be regarded as a fair. Here again we are reminded of another line of Kabira's song सौदा करने या जग आया. In this fair what we see is that wares of miseries are being spread out by the sellers, and Death, who is one of the principal sellers, is measuring the years and the destinies of men; he is rationing life's years to people. Making an appeal to the heavens, Jnanesvara asks "Is not the moon proverbially consumptive? Do not the stars rise only in order to set"? If this tappens to the heavens, why should this not happen to men upon the the earth? In a very important discussion upon the nature of death, Jnanesvara further tells us that at the very beginning, death is encircling the foetus in the mother's womb. Perhaps, when a child is born the parents hoist auspicious flags. But in the midst of happiness comes misery. The child is really approaching death every day as it grows, and yet people rejoice and hoist flags. People connot afford even to hear the word 'death'. As Spinoza has said, in the course of the life-history of man, when he begins to watch track of those that have gone by, he sees no returning footprints. All steps point towards the den of death and none returns. Histories and mythologies consequently, says Jnanesvara, are merely collections of death-stories. Who will not be reminded of taking ourselves away from the purview of death when all these things are taking place round about us? Finally, taking a beautiful metaphor from animal life Jnanesvara tells us that a frog which is attempting to catch at flies, is itself at the same time being swallowed by a big boa. We in this mortal world try to aspire after many objects, unmindful of the fact that we ourselves are at the same time being devoured by death. The present writer had an opportunity of witnessing ( under microscope ) an analogous phenomenon in the region of the microbes, when he saw one medium-sized microbe catching hold of another, while at the same time it was itself being caught up inside the circle set up by the tentacles of a rotifera. Such is the life of creatures from protozoa upwards to the life of the highest creatures. Wherever we look, death is encircling us and it behoves all of us, therefore, to return to God and to think about Him unmindful of the power of death. On a contemplation of the various kinds of miseries enumerated above, we shall see that there is no way of escape from them except by devotion to God. Jnanesvara asks;

> "Upon what power do these people count,
> that they do not try to worship me? ……
> who has ever heard a tale of happiness in this
> world of mortals? Can one sleep with comfort
> on a bed of scorpions or of burning coals? ……
> Alas, born in this mortal world, Oh Arjuna,
> get thyself away from it; go by the path of
> Bhakti, so that thou mayest reach My immaculate home."

(Jna. IX. 493...516.) (B.G P.p 62-64)

4, *Original Points in Gita Interpretation*

(a) *Gita, not a Book on Ethics but Spiritual Life* :- Aurobindo begins by saying that the Bhagavadgita is not a book of ethics at all. It is a book of spiritual life. What would have

Lokamanya Tilak said about this statement? It may be true that the Bhagavadgita is not primarily an ethical book, that its supreme teaching is that of spiritual life, but it would not be possible to negate the importance of the ethical element in the Bhagavadgita.

(b) *No Disinterested Action* - Secondly, Aurobindo tells us that the Bhagavadgita does not teach disinterested action. Hitherto all orthodox thinkers, and even Lokamanya Tilak and Mahatma Gandhi, have said that actions, according to the Bhagavadgita, ought to be performed in a disinterested spirit. Anasakti according to them (both) being the highest ethical teaching of the Bhagavadgita. Aurobindo says that our actions should be interested and not disinterested, interested for the sake of the attainment of God. This is not an unjustifiable proposition, because the supreme aim of ethical life is always the attainment of God.

(c) *Abandonment of All Duties, :-* Thirdly Aurobindo tells us that we must abandon all standards of duty as orthoxly conceived. सर्वं धर्मान् परित्यज्य मामेकं शरणं व्रज । must be literally interpreted There are no duties for a man who follows God, says Aurobindo. All social duties in Aurobindo's own phrase are, therefore, otiose or futile. A great thinker has also said in the same spirit that God is a very jealous being, who would not allow any actions to be performed except for His own attainment.

(d) *No Social Service* - Social service also is impossible. What we want and what we should have, says, Aurobindo, is only action of the God-possessed and for the God-possessed. Novalis in like spirit has said about Spinoza that if there was any God-intoxicated man upon earth, it was Spinoza himself.

(e) *Self–Sacrifice*:-So far then about Aurobindo's disagreement with the orthodox interpreters of the Bhagavdagita. Coming to the points in which he agrees with them, we might say that those are of Self-sacrifice and self-surrender. Here he is at one with the old orthodox theologians, even with devotional theists. All actions, he says, are to be regarded as a sacrifice to Him, Who stands behind man and nature. Jnaneswara has said in like manner that we should worship God with the blossomed flowers of our actions :

तया सर्वात्मका ईश्वरा । स्वकर्म कुसुमांची वीरा ।
पूजा केली होय अपारा । तोषा लागी ।। (Jna. XVIII. 917.)

(f) *Self-Surrender* :- Finally, Aurobindo emphasizes that our highest ideal ought to be to surrender ourselves to the Master of Existence which, according to him, constitutes the great finale of human achievement. We already know the supreme function which the conception of surrender plays in his philosophy.

All these points have been so beautifully explained by Aurobindo in a few sentences that we cannot but quote his actual words :-

"The Gita is not a book of ethics but of spiritual life. It teaches not human but divine action; not the disinterested performance of duties but the following of the Divine Will, not a performance of social duties but the abandonment of all standards of duty (Sarva-Dharman) to take refuge in the Supreme alone; not social service but the action of the God-possessed, the Mastermen, and as a sacrifice to Him Who stands behind Man and Nature Essays on the Bhagavadgita, p.43) thus rising to the great finale of supreme self-surrender to the Master of Existence".) Second Series, pp .1-2) (B.G,pp 171-173)

(5) *The Criteria of God-realisation.*

I am concerning myself only with what the Bhagavadgita itself tells us about the criteria of mystical experience. In one famous line of the ninth chapter, the Bhagavadgita speaks of the mystical experience as प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् (IX. 2). These are very pregnant words, प्रत्यक्षावगमं and सुसुखं । and अव्ययम . They contain in themselves all the criteria of mystical experience that could be imagined.

(a) *Super-sensuousness, Intuition* and *Central Initiation*: Let us see what these terms mean. The first is प्रत्यक्षावगमम्. The Bhagavadgita tells us that our experience would be real only if it becomes an object of प्रत्यक्ष. Now what is this प्रत्यक्ष ? Is it an actual demonstration? Is it what the physical eye sees or is it what the inner eye might be expected to see? The Bhagavadgita uses the word प्रत्यक्ष not in the physical or physiological sense, but in the super-sensuous and mystical sense. In these three words, प्रत्यक्षावगम, सुसुख and अव्यय, all the main criteria of mystical experience have been well expressed. प्रत्यक्ष is super-sensuousness; सुमुख,-सुखतरां सुख- is beatification or bliss and अव्यय is permanence or continuity. Suppose I get an experience to-day and I fail to get it or lose it tomorrow, that is not real experience at all. The mystical experience must pervade our states of consciousness, for example, जाग्रत, स्वप्न and तुर्या The experience which Akrura got as described in the Bhagavata (भागवत) (X. 36. 39-45) of the form of Krisna while he had dipped in the Yamuna, and again while he was looking at Krisna's form in the chariot outside is a compound of the mystical and the visual, each being a corroboration of the other. we may note that supersensuousness, intuition and central initiation are merely different ways of speaking about the same matter. Super-sensuousness is what corresponds to transcendence of senses. Intuition refers to the faculty by which we get that spiritual experience. 'Central initiation' is a peculiar expression. In the physiological sphere it is opposed to what we may call peripheral initiation. It is not anything impinging upon our senses from the outside that constitutes beatific experience; it is something which comes from inside. As psychologists of mystical experience are aware, the different forms which the mystic sees, the sound that he hears, the smells that he enjoys and so on, are not drawn from the outside world. They come from within. They are centrally initiated. Hence प्रत्यक्ष -super-sensuousness, intuition and central initiation as opposed to peripheral initiation -is what constitutes the first criterion.

(b) *Beatification* : The second is सुमुख , beatification or bliss. As we have pointed out elsewhere, this bliss is as much above what we call happiness as happiness above pleasure. The bliss of a saint is as much above the happiness of Socrates as the happiness of Socrates is above the pleasure of a pig.

(c) *Permanence or Continuity* : अव्यय , continuity or permanence, subsumes under it universality, both metaphysical and logical, which philosophers like Kant have carefully considered. Incidentally, we may say that this continuity subsumes under it what saints like Mirabai have spoken about the growth of spiritual experience. Daily growth in spiritual experience is also a vital factor in its continuity or permanence. दिन दिन वढत सवायो The Bhagavadgita thus speaks about the different criteria of mystical experience. Our mystical experience must not only be super-sensuous and blissful, but it must also be continuous and permanent. It must not desert us; we may desert it, because at the time of death we are nowhere but that experience remains. That Anahata Śabda which we hear remains, that mystical form which we see remains, while our body falls off, as a great saint used to say. They are continuous and permanent. There are other criteria of mystical experience but we are not concerned with them in this chapter. ( B. G. pp 231 - 234 )

(6) *Effects of God Vision.*

we have seen what the meaning of Self–vision or God-vision is according to the Bhagavadgita, Patanjali, Bhdarayana and the Upanishads. Though the problem of God-vision is tackled summarily in the Bhagavadgita, the account it gives of the effects of God-vision is exceedingly good. This description is scattered throughout the work. But if we gather together the utterances of the Bhagavadgita in regard to Self-vision, we shall get an extremely good description of the results of the vision of God.

(a) *Joy and Peace:-* In the first place, we are told in the Bhagavadgita that God-vision is accompanied with two seemingly incompatible emotions, namely, joy and peace The question is whether they are really incompatible in the last resort. The present writer thought for a long while that joy was elative and peace was equanimous and therefore there could not be any compatibility between the two. Joy lifts us upwards and peace keeps us on a level. The one is anatropic and the other is metatropic. He has, however, now come to the conclusion that ultimate peace would be even a higher category but that peace could not be attained except through joy. The Bhagavadgita tells us that no grief would be able to stir a man who is enjoying this great bliss from his position.

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
यस्मिन् स्थितो न दुःखेन गुरुणामपि विचाल्यते ॥ VI-22

Of course, a man attains to this exceeding peace only after the attainment of God-realisation. Peace does not lead to joy but joy leads to peace, and hence it is that peace might be regarded as the apex of joy, even though its nature seems to be incompatible with the beatific experience.

(b) *Disgust for Worldly Things* : In the second place, we are told in the Bhagavadgita that when a man reaches God, he has a feeling of disgust for all worldly things. He takes no interest in things to be heard and seen.

तदा गन्ताऽसि निर्वेद श्रोतव्यस्य श्रुतस्यच । (II. 52)

The only object of hearing and seeing for such a person is God. If, therefore, anything comes to disturb him from that position, it is natural that he should not merely feel apathy for it, but even disgust. This kind of Nirveda of which the Bhagavadgita speaks has been often referred to by writers on religion and rhetoric. The Upanishad speaks of निर्वेदमायान्नास्त्यकृत: कृतेन ( Mun. Up. 1. 2. 12 ) Unless this attitude of disgust is produced, man's mind cannot be turned towards God. The Bhagavadgita has also said elsewhere:

सनिश्चयेन योक्तव्यो योगोनिर्विण्ण चेतसा । ( VI. 23. )

The highest kind of Yoga cannot be practised unless man feels disgust for all things worldly. If we however read an अवग्रह between योग : and निर्विण्णचेतसा the meaning would be that a man must practise Yoga with a heart fully devoted to it. In fact, Yoga must be practised with an attitude of highest joy. Rhetoricians speak of निर्वेद as a स्थायीभाव of शान्तरस . In any case this attitude of apathy, indifference and disgust for all things which do not belong to God is a sure requisite of man's search after God.

(c) *Sinlessness* : The third effect of God-vision is sinlessness. A man is freed from his sins as soon a God reveals Himself to his vision. As a lit-up fire reduces the entire firewood to ashes, similarly, all sins of man are burnt away by the fire of God. Here a question arises whether sinlessness is a pre-condition of God-vision or whether it is only when you attain to God-vision that you become sinless. In other words, is sinlessness a cause or an effect of God-vision? This is a case of reciprocal causation. Unless all our sins are burned away, the path of God will not open out to us, and unless we are successful in reaching the God-head, we shall not become sinless.

(d) *Origin of True Bhokti* :- In a similar manner, we are told in the Bhagavadgita that it is only after God-vision that true Bhakti is generated in man. Very often a novice thinks that he has no element of devotion in him and that, therefore, any progress in the spiritual line is impossible for him. This is not so. A great Bhakta like Tukarama has told us that. true Bhakti is. attained only after the vision of God. होई ; सदभक्ति येणे पंथे ।- असदभक्ति झालिया सहज साक्षात्कार । The Bhagavadgita has said:

यो मामेवमसं मूढो जानाति पुरुषोत्तमम् ।
स सर्व विद् भजति मां सर्व भावेन भारत ॥
( B. G. XV. 19 )

It is only when a man has attained to the full knowledge of God that he is able to meditate on Him with full devotion. In fact. as in the previous case, highest devotion and highest realisation seem to be in reciprocal causation. Unless a man comes to possess the highest devotion, he will not have a vision of God, and unless he has the vision of God, true Bhakti will not spring in him.

(e) *Warding off of all Perils*: The fifth effect of God-realisation is the warding off of all perils by the power and the Grace of God:

मच्चित्तः सर्व दुर्गाणि मत्प्रसादात्तरिष्यासि ।
अथ चेत्त्वमहंकारान्न श्रोष्यसि विनङ्क्ष्यसि ॥
( B. G.X VIII.58. )

Unless you set your heart fully upon Me, you will not cross this ocean of perils, says Lord Krisna; but if you turn a deaf ear to my advice through egoism, then ruin will be your only lot. May I confess to a friend's personal obligations which saved me in 1909 at the Deccan College and at my home at Poona, when I was hovering between life and death? At that time I fastened my mind upon this verse in the course of the full recitation of the Bhagavadgita, which by the Grace of God led me successfully through a sea of perils.

(f) *Solution of World-Riddle.:-* Sixthly the Bhagavadgita says that it is only as a result of God-vision that one is able to solve the world-riddle:

यदाभूत पृथग्भाव मेकस्थ मनुपश्यति ।
तत एवच विस्तारं ब्रह्म सम्पद्यते तदा ॥

( B. G XIII. 30. )

We may be said to have attained to the God-head, when we see all things concentrated in God and see all things issuing from Him and being resolved in Him. This is almost in the spirit of the Upanisadic expression 'TAJJALAN' (तज्जलान्) which, as we have seen, makes God responsible for the generation, governance and annihilation of all things whatso-ever. So when we have known God as the centre of the universe, we may certainly be said to have solved the world-riddle. Badarayana has told us that a saint who has realised God gets all the powers of God, except the power of creation. But, unless at least an iota of that power has descended upon the God-realiser, he may hardly be said to have realised God at all.

(g) *Vision of Equality*: Seventhly, we are told in the Bhagavadgita that a mystic attains to a vision of absolute equality,

समं पश्यन्ति सर्वत्र समवस्थितमीश्वरम् । ( XIII. 28. ) Now this expression is capable of various important interpretations. In the first place, a mystic sees God in all beings and on all beings. May not the feeling of social equality of all beings be an outcome of this mystic vision? Secondly, he sees God in a symmetrical and harmonious fashion. The same meaning is conveyed by the expression of Tukarama, समचरण दृष्टि विटेवरि साजरी । or the expression in the Sanskrit verse from Samkaracarya, समचरण सरोजं सान्द्रनीलाम्बुदांगम् । which tells us that proportion, symmetry and harmony are the essential features of the form and experience of God. Finally, the mystic must see the form of God continuously or लगातार as the Hindi saints would put it. So this kind of harmonious symmetrical and continuous vision of God, immanently in the universe and transcendentally above it, constitutes the quality of समत्व in the experience of God.

(h) *Community of Saints*: Finally, a saint who has realised God in that manner cannot remain to himself like the rhinoceros of Khagga Visasha, (खग्ग विशाष) of which Buddha speaks. He must come into contact with souls similar to himself. Communion of the saints, therefore, becomes not merely an ideal but the practice of such a saint. मच्चित्ता मद्गतप्राणा बोधयन्त : परस्परम् । ( X.9 ). says the Bhagavadgita. Even contemporary philosophers have stressed the value of such a society of saints. Communion has been and is an essential feature of the Christian religion also. There is an inexpressible joy in the partaking of bliss not merely for oneself, but in the company of those who have been recepients of a similar bliss.

It is in this manner that the saints become responsible for the spreading of God's Gospel. Jnanesvara, the greatest expounder of the doctrines of the Bhagavadgita, has brought out this point so beautifully that we cannot do better than quote his passage, which tells us exactly how like two adjacent lakes, sending out their waves into each other, one saint sends out the waves of joy into the other and receives back from him similar waves of joy, when the wind of God's Grace blows over both of them.

> " In their hearts, they have become one with Me and I have become their very life. By the power of their realisation, they have forgotten life and death. By the power of that great illumination, they dance in the bliss of commu nion. They now give to each other illumination of Self, and nothing else. As two lakes, which are in close proximity to each other, send their waves into one another, and as the mingling waves form as it were a crest-house for them, similarly the waves of the joy of the two lovers of God mix with each other, and become ornaments of illumination for both. As the Sun may waive lights before the Sun .. or as in full equality one stream may mix with another, similarly, the equaly love of these Saints makes a happy confluence, on the top of which rise the crest of the Sattvika emotions .... Then by the power of that great beatification they move out of themselves, and being filled

> with Me, they begin to proclaim Me to the whole world. (The word, which had passed between the pupil and the teacher in their privacy, these Saints now proclaim to the whole world like a rumbling cloud. As when the unblown lotus flower begins to open, it cannot contain within itself its own perfume, but must necessarily distribute it to king and pauper alike, similarly, these realisers of God proclaim Me to the whole world), and in the joy of the proclamation they forget the process of proclamation itself."
>
> Jna. X. 119-128. (B. G. p. 264-271)

(7) *Devotion or Bhava and Surrender* : -

"Unless we feel an earnest devotion to God, i.e. Bhava or Bhakti, nothing would be of any avail whatsoever we should be inspired with one pointed devotion towards God we must not, however, fail to note that Bhava or Bhakti, an unexplained and inexplicable love of God, is a fundamental requirement .. Unless there is an element of 'śaranagamana' or surrender in our devotion and we resign ourselves completely to the Power and Will of God, no great achievement in spiritual life is possible ..

"Life is not for the sake of life alone, but for God .. Know, then, your Self; know your true Self to be God and one with the Self of all others; know your soul to be portion of God; live in what you know; live in the Self; live in your supreme spiritual nature, and be united with God and be Godlike.

(8) *Nature of Absolute* :-

As pointed out by Sri. Gurudeo: "Both in respect of the nature of God and the vision of God, the Upanisads stand as an ideal to which the Bhagavadgita always points. In fact we may say that the highest peak ever reached in the whole range of Indian or European thought in regard to the nature and vision of God, is to be found in the Upanisads themselves .. (hence) Bhagavadgita is regarded and justly regarded as offering a faint replica of the doctrines of the Upanisads. We must, however, remember that though the Gita derived its inspiration from the Upanisads it had to consider the problem in a setting peculiarly its own." (B. G. P.- 226).

(9) *Reconciliation of Antinomes* :-

"The antinomy of the Personal and the Impersonal is reconciled by the doctrine of Trans-personalism; the antinomy of the Transcendent and the Immanent is reconciled by what we may call, for want of a more suitable word, Transcendo-Immanence, and the antinomy of the Actor and the Spectator is reconciled by the doctrine of Emanationism." (B. G. P. 190)

"This Mystical view of Reality alone will enable us to reconcile all intellectual dogmas that have infested the philosophies of the world. What we experience, what we feel, and what we realise should alone constitute our philosophy."

(i) "God is the greatest miracle–everything about Him is miraculous. (ii) Nobody has been able to know His ultimate nature and (iii) He alone probably is able to know Himself.

Divine Self-consciousness alone, thus, constitutes the Ultimate Reality." (B. G. p 191)

(10) *Nature of the World*:-

"Things come into existence and depart in a short while. We cannot say that they do not exist. They exist only for a short span of time. Behind them there is infinity, before them there is infinity. Only a speck of our existence is what we might call Vyaktamadhya (व्यक्त मध्य) Students of Carlyle know very well his doctrine of ephemeralism. 'A little while ago and you were not; a little while after and you are not'. You are concerned with the spacious present, the here and now, the passing moment which may be regarded either as real or unreal."

(B. G. p. 188)

(11) *method of meditation* :-

"The chief object of the Gita is a practical one and therefore, instead of spending much labour upon a theoretical discussion of the Nature of God, it suggests to us certain methods by means of which God could be practically attained." "These methods are the ideological methods, the moral method and the mystical method."

Sri Gurudeo has selected the following ten conceptions from the Gita for our meditation and has asked us to concentrate on them.

1. *Purusottama*: The first is the conception of purusottama or the Highest Person. He is the all-pervading Paramatman who rules over all material and spiritual existences alike.

2. *Sutra*: The Second is Sutra- the immanent thread of

all existence. God is a Sutra which passes through all objects mental as well as physical. He is the Antaryamin. अंतर्यामिन्.' मयि सर्वं मिद प्रोतं सूत्रे मणिगणा इव ।

3. *Vaisvanara*: The third is Vaisvanara - the Highest individual and Supreme Spirit, which inhabits and enlivens all animate and inanimate existences.

4. *Ravi*: The fourth is Ravi- the Sun of the World of Ideas as in Plato. Like the sun, the Atman is responsible for generation and growth of all objects in the world. Similarly, God, like the sun, is a great transcendent Being.

5. *Mayi*: The fifth is Mayi - God lives in a comouflage and does not allow Himself to be seen. मम माया दुरत्यया (VII-14). If we try to penetrate the comouflage, we may be able to reach the outskirts of Reality.

6. *Rasa*: The sixth is Rasa - the mellifluous essence of all existences. It is that Amita - nectar - by tasting which one reaches supreme beatification or bliss. upanishads- रस वस:। रसं ह्यवयं लब्ध्वाऽऽनन्दा भवति ।

7. *Tajjalan*: This is the seventh idea which means the supreme source of all generation, growth and decay. Along with it we should meditate on the following verse:-

गतिर्भर्ता प्रभु: साक्षी निवास: शरणंसुहृत् ।
प्रभव: प्रलय: स्थानं निधानं बीजमव्ययम ।। अ ९ श्लो १८
(B. G. IX - 18).

This is "one of the finest verses in the spiritual literature."

8. *Adhisthana*: or Atisthana the Absolutely Transcendent Being is the eighth idea. God has pervaded the whole universe by a part of Him and has remained infinitely outside. विष्टभ्याहमिदं कृत्स्नम् एकांशेन स्थितो जगत् । (X-42) अ१० श्लो४२

9. *Jneya*: The highest object of knowledge is the ninth idea. Philosophically we might contemplate on God as transcending all dualities. Mystically, we might 'think' about Him as having hands and feet everywhere. His eyes, ears and faces in all directions सर्वत: पाणिपादं तते सर्वतोऽक्षि शिरोमुखम्

सर्वत: श्रुतिमल्लोके सर्वमावृत्य तिष्ठति - अ१३ श्लो१३

10. *Ascharya*: अश्चर्य the greatest wonder of all wonders. God cannot be seen and cannot be heard, almost Tantamount to the unknowable of Spenear or X of Huxely.

"What a great panorama of supreme objects of meditation would there be now for you! You may not be suro that such an ideological meditation would put you in possession of God. But at least it would take you a few steps ahead in your spiritual pursuit." (B. G. pp. 240-245)

### (1) *Gurudeo, an architect of the Temple of Life.*

For all appearances Gurudeo breathed his last in 1957. No doubt, the day of his bodily death and cremation was a day of immense agony and grief for his relatives and devotees. Really the impact of physical attachment and Sagun Bhakti to the Sadguru is very deep, and profound. Even a saintly person like Gurudeo used to say that after the death of shri Bhausaheb Maharaj his innate spiritual attachment for him (Maharaj) brought spontaneous tears for days together after his physical passing away. But this grief of physical separation sublimates into deep devotion with the growth of spiritual life in intense and regular attunement with the Divine Name and consequent spiritual presence of Sadguru throbbing with every breath.

While writing on the Doha of Kabir Gurudeo writes "a room may be full of diamonds, but the owner must not open it from time to time. It is only when a great jeweller come, that the value of jewels may come to light." In the back-ground of this warning from Saint Kabir, one feels hesitant to give expression to the secret spiritual events that took place during the long contact of Gurudeo Rambhau with the writer of this biography spread over a period of more thah 20 years.

The Jeevan- Mukta like Gurudeo who reaped the harvest of Self Vision (Swaropp Darshan) before vacating the mortal-coil of his body is ever present in the awareness of his devotees through the presence of the immortal Divine Name of God. The inspiring words of Gurudeo, even after a passage of several years after his death are still ringing in the hearts of his devotees. His important and significant uttrance ''Nama is a symbol of God that carries Divine Power with it and its Smaran a is aconstant identification with God.'' is still ringing in the ears of his devotees 'Gurudeo was really a spiritual architect who built the holy temples in the hearts of his thousands of devotees in India and abroad. I was first dragged to him by the pull of Providence in June 1934 when I went to Nimbal in the morning from Bijapur. When I was within the magnetic field of his spiritual aura, the spirtual singing of the Divine

Name' Narayan, Narayana, Narayana' that was coming out of his mouth left me charmed and maddened. The raptu.ous waves of devotion that arose on the surface of my heart made me run in to the room where he was sitting with a sm all bottle of the best Kanoji scent emitting the most attractive perfume His sponteneous act of applying that perfume to his servants and to others sitting there, made me bewildered and I humbly partook the pleasure of that scent

Thereafter, Gurudeo enqired about my future plans of education and on learning that I was going to join the college of Agriculture at Poona, he told me in the style of Carlyle that a man has to earn the bread for his body as.well as the bread for his spirit. Agriculture is a science that can supply food for the body but Spiritual contemplation on the Name of God is escential for supplying food for spirit. Then he said, just as we have to water the crop at its roots for the growth of the plant so also it is necessary and advisible to water the foliage of plants to avoid transpiration of the water from the heat of the Sun. Similarly, in spiritual life the watering of the roots consists in meditating on the Spiritual Name of God and the watering on the foliage consists in reading the holy books and attending to daily prayers. Gurudeo thus advised the devotees present there to become peasant - saints.

The appearance of Shri Gurudeo in my life was a unique spiritual coincidence. The Agricultural graduate who was drawn to Gurudeo on account of the power of theotropism could not feel much interest in his service in the department of Agriculture. Hence, owing to a strange incident when he was exasperated he went to Gurudeo and sought his advice.

Gurudeo in his eccastic mood told me to accompany him to Allahabad, and to attend to the service of God thereafter. Accordinngly the young aspirant went over to Allahabad and the architect in Gurudeo brought over a change in the career of the aspirant and made him a saturated student of philosophy and Mysticism.

Gurudeo used to say that "God speaks through events" this we can see from the further events in the life of the above aspirant that whatever he said has been a matter of coroboration in his life. Hundreds of events and incidents that have added to the spiritual glory of Gurudeo are crowding in the brain of this writer to find an expression in this biography but owing to the growring size of the book none of the events is getting a chance of its representation in this book.

### (2) *Gurudeo as an Angel of Peace. Wisdom. Nobility and Mysticism*

Gurudeo's 'Theotropism' was on account of his Spiritual eminence and his dynamic personality full of motherly affection fatherly care and masterly grace. He was radiating peace, tranquility, good will-and above all-thee motion of love and devotion for God and attachment for His holy Name. His inspiring utterance (सार सार सार विठोवा नाम तुझे सार) Oh God Vithoba thy holy Name is the essence of all truth, goodness and Bliss. "Who will give up such a source of Bliss? "Gurudeo was not enjoying this bliss in selfish isolation. The sittings at Nimbal, Allahabad and elsewhere were a clear proof of his sociability. He shared his spiritual wealth along with his devotees. His respect for all individuals was equal. His Spiritual experiences known to us are only a fragment of the ocean of his bliss, used experiences were like an Iceberg. His spiritual glory which is three-forth hidden under water and only one-fourth is above the water level and visible. A mystic's final judge is ultimately his ownself. His experiences given in his book are merely lamp posts on the Mystic way.

(3) *Mystic's Service to Society.*

We are full of joy when we are in the contemplation and realisation of God. That state of beatification is itself our liberation. Liberation is not to be found after death. But still to know God, to do His work, to enjoy, His presence and to devote oneself to His service are exactly what a Mystic ought to do. (B.G.P.190)

You have to build and thatch the City of God-devotion, give shade and protection to all those who may come to stay in it, and live in it yourself along with your brother devotees. It is a "Theopolis" where God is the supreme Ruler, and all humanity, bound together by the spiritual tie, become equal and aspiring denizens,whose only vocation is to fill the world with the praise and glory of God. (P.G.H.P.294)

The active mystic is like an intoxicated elephant fed and nourishad by his spiritual teacher. Many great religious teachers have spoken of a mystic occassionally getting this sort of spiritual intoxication .. First, such a mystic does one great social function. He Lifts up many of his compeers who have fallen in the pit of Samsara... Thus, he first performs the function of Uddhara. (उद्धार). His second function . is not the poor, inactive, pessimistic function wich is generally attributed to a Saint, but a realistic and a very active one. Evil is real; we cannot negate it or the various forms in which it expresses itself Evil must be destroyed: we must not put up with it. It must be trodden on and surmounted. This the mystic does After he has destroyed evil,he begins to enjoy the bliss that lies in himself And as there are always physiological expressions corresponding to physiological emotions. what physiological expressions can we find in this intoxicated elephant who is enjoying bliss? He first looks at the sky and every aspirant knows what it is. He swallows up his 'Prana' (प्राण) he fully utilises his 'Prana' for the purpose of spiritual meditation. Then he moves along producing a sonorous sound... And finally... he describes the figure Om by his trunk on the back-ground of his four cornered brain The vision of the gracious Lord is the only thing he has got before himself, so much so, that by the continuity of this Vision in beatific joy before his eyes, he becomes ultimately identified with the lustrous Atman Himself. (P.G.K.P.28) 292)

In their hearts, the Saints have become one with God. God has been their life. By the force of their realisation they have forgotten life and death. By the power of that great illumination they dance with the happiness of communion. They now give to each other illumination of Self and nothing else. As two lakes which are in close proximity to each other, send their waves into one another and as the mingling waves form, as it were, a crest house for them, similarly, the waves of joy of the two lovers of God, mix with each other and become ornaments of illumination for either... Then by the power of that great happiness, they run out of themselves, and being filled with God, they begin to proclaim Him to world .. As when the unblown lotus flower begins to blow out, it cannot contain within itself its own fragrance and distributes its virtue to king and pauper a like, they proclaim God to the whole world, and in the joy of proclamation, they forget the fact of proclaiming and in that happy forgetfulness they sink their body and mind. (M. M. P. 129)

I have come to illumine the ways and to distinguish the true from the false. God makes me speak, being always in my company. By the power of the Lord. I have no fear in my heart To advance religion and to destroy atheism is my business now I take pointed answers in my hands and send them like arrows. I have no consideration.. of great and small, I have girdled up my loins, and have found out a way for you, across the ocean of life. Come here. come here. great and small women and men. Take no thought and have no anxiety. I shall carry all of you to the other shore. I come as the sole bearer of the stamp of God, to carry you over in God's Name... I enjoy this sweet ambrosia and distribute it among men. Do not wander among the woods. Come here and partake of my offer, Your desires shall be fulfilled if your intellect is fastened on His feet I come as a messenger from God. Easy will be the Pathway by which you may go to God .. We are the residents of heaven. We have come down to earth. like the Saints of old, to pursue the path of Truth. We will cleans the path of the Saints. People have ignorantly gone to woods and forests The true meaning of the Sacred Books has been hidden Wordly knowledge has been the cause of ruin. Senses have stood in the way of Sadhana. we will ring the bell of

Bhakti. It will send a threat into the heart of Death. Rejoice in the victorious Name of God !

### (4) *A mystic Philosopher.*

The philosopher's work is not done when he has realised within himself the peace of mind. His supreme business is to bring about peace and harmony in the society, State and the world at large. From this point of view, it may be said, that the future of the world rests with the philosophers. The acquisition of Spiritual Experience makes a man worthy of being the handiwork of God.

### (5) *Gurudeo as I visualise in my Heart.*

He was a saint and a mystic to his finger tips. The time and the space have not blurred his noble memory. On the contrary the retrospective Spiritual image of Gurudeo is more transparent and vivid because Gurudeo lives in Eternity. As a man he had his own limitation of physical weakness, but the spiritual personality of Gurudeo is like an immortal Angel of Integral Mystical experiences.

His frail phisique mostly skin and bones with spiritually loving and God intoxicated eyes is still before my eyes. He had a mother's heart but the love of this spiritual mother has not died with the passage of time, because during the last 19 years after his physical death, I have been vividly experiencing his spiritual presence through numerous dreams and inspiring and unexpected events in my humble life. The very fact of writing this biography in English is an out-come of his invisible hand working in eternity and the future may reveal if Gurudeo so desires, so many things that he casually expressed on a number of occasions at Allahabad. One significant spiritual event might not be out of place in this context. One fine night when he called me after 11 P. M., one could see altogether a transfigured personality in front of a powerfully burning stove. Gurudeo said the next moment "If you had come a few minutes earlier you could have seen something different, sublime and wonderfully blissful". The 'Transfiguration' referred to by Christ was a reality and you could have observed something like the body of a fire or the molten liquified form of gold. 'अग्निरूप झाला आम्हीं' said Shri Tukaram.

Gurudeo was an accomplished genius "Siddha Prajnya" as described by saint Jnyaneswara. He was a student till the end of his life. whatever good and noble was available from any quarters was welcome to him. The spiritual songs and memoirs regarding his Spiritual Master or the Saint of Nimbargi were collected even from a villager. His innate nature of compassion and piety and his unassuming generosity in imparting free education to deserving poor students was a special feature of his noble personality. Hundreds of poor students who could not have taken education beyond their matriculation have been Master in Arts with Philosophy, and are now working in lucrative posts.

He was never aggressive or assertive in any of his remarks about others. He was mild, gentle and genial in his spiritually saturate heart. His hunger for spiritual songs was ever fresh and he felt deep devotion and respect for everything connected with his spiritual Master or the Saint of Nimbargi. Once when Sri. K. D. Sangoram of Athani on account of his aptitude for critical research in the old records at the residence of Nimbargikar maharaj, traced:- after a lot of patience and perseverance,- the original signature of the Saint of Nimbargi, Gurudeo was beside himself with spiritual joy and exhileration.

Gurudeo's another great quality was his instinction aversion for self-aggrandisement and his repulsion to perform miracles even when he had reached the great height of a 'Siddha Purush' (सिद्धपुरुष) in 1921. He was always attuned and intoxicated with Divine Love for Divine Name and Form. He was a true mystic who always saw without even a moment's gap the vision of the Beatific Form of his spiritual self Gurudeo has really drawn his own pen-picture in the words of Saint Tukaram, which he has translated in "Mysticism in Maharashtra."

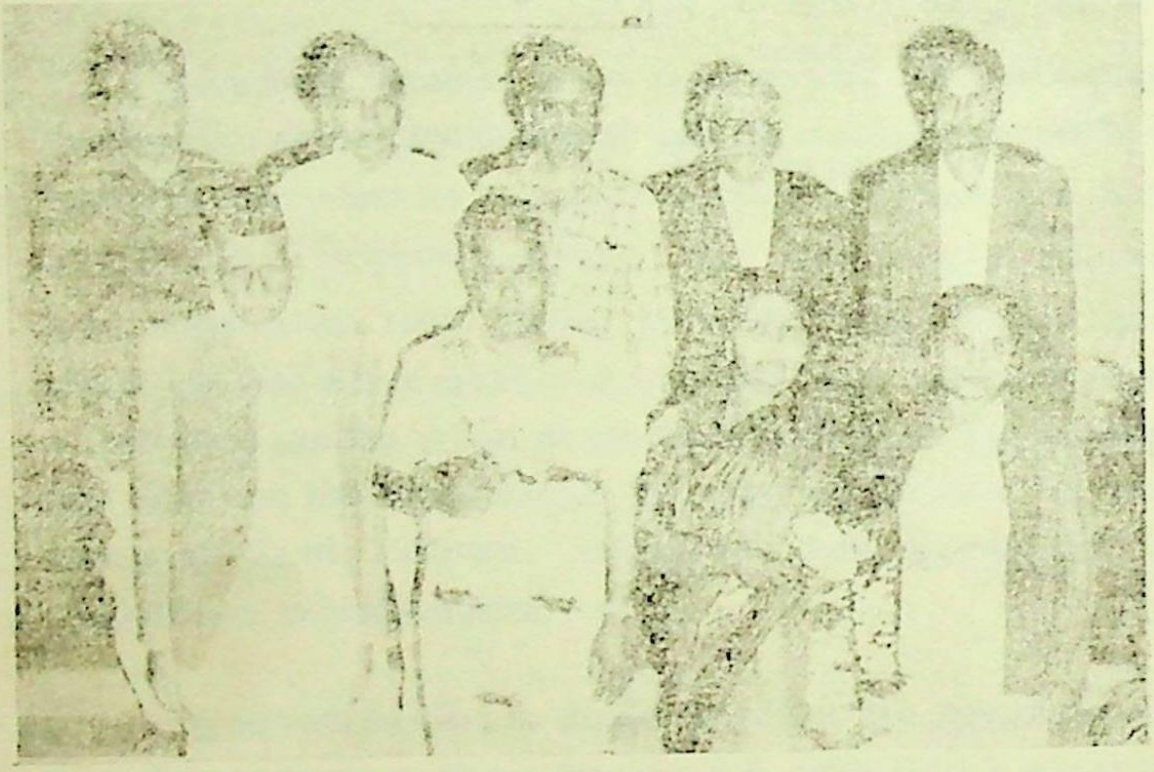
"A servant of God is afraid of none. He entertains no fear of any person or thing. He who has seen God is afraid of none. He who has seen God will ask what he likes of God Himself. He who has seen God knows that God will fulfil all his wishes. He who has seen God knows that Got cuts off his inner desires as with a pair of Scissors."

## (6) *EPILOGUE.*

The following words from Gurudeo which I came accross at the end of this Biography are given below as an misfiring blessing from him. "Mentally surrendering all your actions to Me, fix your mind on Me and be absorbed in Me. If you thus constantly meditate on Me, through My grace, you will surmount all calamities. But if you don't listen to Me through pride, you will be utterly ruined. Nature will overpower you and compel you to perform action in spite of your wish to the contrary. Therefore fix your mind on Me, be devoted to Me, sacrifice everything to Me and bow to Me."

◆

## Visit of Shri. D. Balgopalan I. A. S.
## Divisional Commissioner, Belgaum.
12-12-1980.



Ist row : I) K. D. Sangoram 2) D. Balgopalan, I. A. S. 3) Mrs. Balgopalan, 4) Mrs. Kusum D. Parulekar.

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The board of trustees has decided to raise the life-membership fee to Rs. 300/-.

A series of lecteres were delivered in the Mandir hall by Shri M. G. Kunte on श्री कृष्णचरित्र and by Shri. A. V. Damle on चिंतानाशक चिंतामणी. Swami Haricharandas Haridwari gave two talks with bhajanas in Hindi on Self-Realisation

The following persons have been enrolled as life members.

1) Shri G. S Kulkarni, Savalgi.
2) Shri G. M. Jaripatke Sholapur.
3) Shri Raojibhai K. Patel, Belgaum.
4) Smt. Shantaben R. Patel, Belgaum.

Donations were received as follows :-

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Shri. D. Balgopalan, I. A. S. Divisional Commissioner and Mrs. Balgopalan paid a visit to Gurudev Mandir on 12-12-1980 He was given a send off on his transfer to Bangalore

Dr. K. G. Shastri (Karnataka University) will deliver a series of 5 lectures from 31st January 1981 in the evening in the Gurudeo Mandir hall on " Life and Philosophy of Shri Purandardas." He will speak in Kannada. This series will be inaugurated by Prof. P. K. Bhagoji, Principal, R. P. D. college, Belgaum.

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